

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

CONTENTS FOR JANUARY, 1913

GENERAL:	PAGE	WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN:	PAGE
Judson, the Bridge Builder—James L. Hill, D.D., (Illus.)	4	Power for Our Tasks, A Day of United Prayer	58
Two Significant Testimonials—Grace and John Howard (Portraits)	11	Swatow Mission Compound (Illus.)	
Meeting High Level Needs—L. C. Barnes, D.D., (Illus.)	12	Dr. Anna K. Scott	59
Union Education in West China—Rev. Joseph Taylor (Illus.)	15	Graduation at Swatow	60
EDITORIAL:		Medical Work Evangelistic	60
The World Currents	3	The Swatow Training School	61
The New Year—Federal Council—Home Mission Week	19	Field Letters	62
Populations in European Turkey	20	The Call of 1913—Ella D. MacLaurin	64
The Bishop and the Book	21	Personal	65
Note and Comment	24	THE BAPTIST FORWARD MOVEMENT:	
GENERAL:		A Missionary Educational Campaign	66
The Nation's Prayer (Hymn)—Rev. Irving Maurer	25	Suggested Sermons and Exercises	67
A Church Built in a Day (Illus.)	26	MISSIONARY PROGRAM:	
A Day in a Board Meeting—The Editor	28	February Topic—The New China	68
The Gospel Wagon Evangelism (Illus.)	31	THE WORLD FIELD	
The South China Conference—An Open Letter	35	The Judson Centennial Tours (Illus.)	69
The Outlooker	37	From the Far Lands	72
The Support of the Ministry	39	From the Home Lands	76
What You Get in MISSIONS (Illus.)	40	Chapel Car and Colporter	80
DEVOTIONAL	41	Northern Baptist Convention Notes	83
OUR LAYMEN'S MOVEMENT:		BOOKS AND MAGAZINES	83
Campaign in New York State—Secretary Stackhouse	42	FINANCIAL STATEMENTS	85
Cleveland and Other Campaigns	43	ILLUSTRATIONS:	
WOMAN'S WORK IN HOME MISSIONS:		A Burman Girl—Cover.	
New Crusade—Mrs. Katherine S. Westfall	44	New Portrait of Judson—Frontispiece.	
A Message from Loma Linda—Mrs. Janie P. Duggan	45	English Baptist Missionary Leaders	6
With Italian Women in East Boston	46	Rev. and Mrs. J. A. Howard	11
A Missionary Mosaic—Field Notes	47	Dr. Barnes in the Rockies	13
A Day in Hopiland (Illus.)	49	Baptist Church at Moffat	14
The New China (Light Bearers)	51	Chengtu, China	15
The Baby Band	52	War Scenes in Macedonia	21
Prayer Calendar, Mission Study Outline	54	Constantinople and Surroundings	22
Auxiliaries, Directors and Wants	55	General Nogi and his Funeral Cor- tege	22
THE EDITOR'S NOTE BOOK:		Eliza A. Royce Memorial Wagon	30
Quotable Items for Prayer Meetings	56	Colporter and Mrs. J. B. Speed	31
THE JUNIORS:		Bound Volumes of Missions	33
A Naughty Little Flower (Illus.)	57	Dr. Stackhouse and Rev. S. P. Shaw	40

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The Publisher's Page

Are You Working for a Larger Club this Year?

A Serious Wreck Narrowly Averted

Bang! went the MISSIONS locomotive as it rounded the curve of another year and crashed into the dead freight of non-subscribers. But at once the officials were on the spot and prevented a panic, i. e., the club managers in a thousand churches suddenly realized that the dead freight of non-renewers and non-subscribers was blocking the progress of the MISSIONS Special Subscription Train. What did they do? They got busy with paper and pencil and immediately took the names and addresses of all witnesses of the near-accident and collected 50 cents from each. Names (and money) were immediately forwarded to MISSIONS office where they were added to the mailing list. The wreck of the MISSIONS subscription list was narrowly averted only by the activity of the club managers. They have the gratitude of all on board.

P. S. There are a lot more dead freights ahead. The only method of avoiding accidents is to hitch them on to the MISSIONS Special. We need literally train loads and train loads of new subscribers. Now, all aboard for a twelve months' trip. Work with might and main to bring the MISSIONS Special Subscription Train into the depot heaving and puffing with 75,000 passengers.

A Word as to the MISSIONS Banner

Many of the women doubtless noticed the generous offer of MISSIONS, printed in the September issue, to present "to any association, through an associational director of either the Woman's Home or Woman's Foreign (Western) Society, a MISSIONS banner to be awarded each year to that church in the association which makes the greatest per cent of gain in its MISSIONS subscriptions." Already over sixty associations have responded and we estimate that more than a hundred of our associations will carry on a MISSIONS subscription contest among their churches this year. Is your association one of these? If not, write your associational director urging such a contest in your association.

Quite naturally the question has arisen with some of the directors as to which church will hold the banner during this first year. MISSIONS offers the suggestion that while the contest is on during this year, the banner be left with one of the smaller churches in order to encourage its members in the contest. Now let there be a wholesome rivalry among all the churches in every association where a contest is under way. This ought to mean much for our churches, and for the subscription list of MISSIONS.

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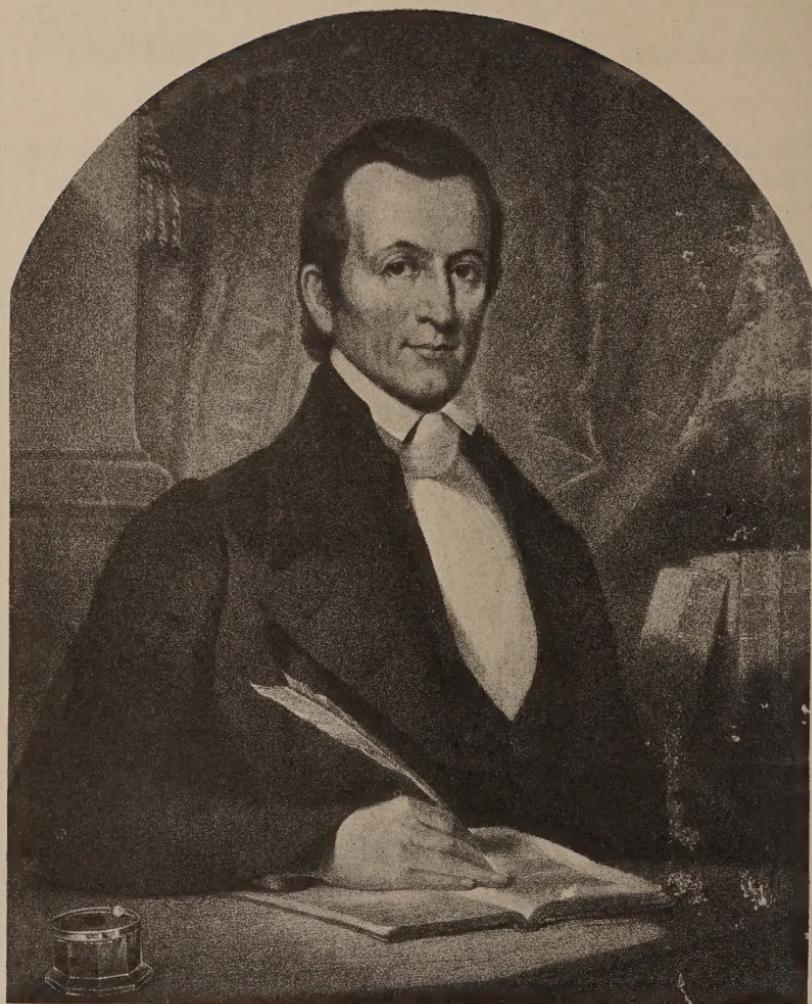
Ann Hasseltine Judson

BORN AT BRADFORD, MASS., DEC. 22, 1789.

DIED AT AMHERST, BURMA, OCT. 24, 1826.

Aug. 8, 1810. Endeavored to commit myself entirely to God, to be disposed of, according to his pleasure. He is now trying my faith and confidence in him . . . that I may be enabled to prefer the will of God to my own. I do feel, that his service is my delight. Might I but be the means of converting a single soul, it would be worth spending all my days to accomplish. Yes, I feel willing to be placed in that situation, in which I can do most good, though it were to carry the Gospel to the distant, benighted Heathen.

—From the Journal of Ann Hasseltine Judson.



C. S. Jackson

FROM AN OLD ENGRAVING OF A PORTRAIT PAINTED FROM LIFE. THIS LIKENESS IS NOW
FOR THE FIRST TIME PUBLISHED



VOL. 4

JANUARY, 1913

NO. 1

The World Currents

HAT is the world outlook as the New Year opens? How are the world currents setting?

WTHE New Year dawns upon a New China, or a China in process of remaking. The Old Year witnessed the passing of the Manchu dynasty and the type of government that had held sway in the Empire for more than a score of centuries; and the setting up in its stead of a Republic modeled after our own. Recognizing the gravity of the task, from all obtainable information it looks as though the new order would maintain itself, and if so the New Year will see China making wonderful progress. Christian missions, as one of the chief potencies in bringing about the change, has an immense responsibility for doing its full share of the educational and religious work made necessary by the revolution.

In Japan there is a new Emperor, who has to face difficulties that will test his ability and that of his advisers. Religiously, Japan, like China, has under consideration the formation of a native Christian Church; while in Japan there has also been a movement in favor of combining Buddhism and Confucianism with Christianity, producing a composite. In both countries there is an appreciation of the necessity for religious and moral training, and that is the most hopeful symptom. In India the spirit of unrest is not so manifest, but it exists beneath the surface. The Hindus and Mohammedans alike have been stimulated to new efforts and forms of activity by the Christian influence and example. The outlook in the Far East is encouraging, speaking broadly.

In the Near East the interest has centered in the contest between the Balkan States and Turkey, which promises to change the map of Europe once more, practically removing the Mohammedan power from it. The New Year would doubtless see the end of Turkish occupation of Constantinople, were it not for the jealousies and rivalries of the great Powers. Without doubt 1913 will witness the beginning of a new era of self-development in the Near East; and in this development there will be an urgent opportunity for Christian missionaries.

In America there appears a new concentration of Christian forces and a quickened sense of moral responsibility. Observers feel that there is a hunger after righteousness that will make itself felt in the political, social and religious life of the people. The New Year makes a mighty call upon the Christian Church for a positive reaffirmation of the fundamental truths of the gospel. We have the social questions to answer, also, and immigration makes them immediate and acute. But the chief question is, Will the Churches of Christ rise to spiritual leadership through spiritual insight and power?

A strengthened faith in God and increased love of man should mean a mighty forward move in missions, at home and abroad.



Judson, the Bridge Builder

By Rev. James L. Hill, D.D.

A Genius for Generalship—The Indian and the Star—The Transfer of Leadership
The Movement of the Guiding Pillar—The Floods Lift Up their Voice—Live Wire
Intimations—Orienting Ourselves—Unrolling The Scroll of a Buried Year



HAT is it in us that inclines us to visit Mt. Vernon? What is that principle in our nature that induces us to go to Plymouth and Bethlehem? It is one to Gettysburg, Water- of the fine, curious characteristics of human nature that the affections of strong men in remote parts of the earth turn tenderly to the places where they were born. Who can visit his mother's grave entirely without emotion? We do not originate this feeling. It seems to be native in us all. And there are shrines of the soul like the Scala Sancta, Bethel, Jacob's Well, the Mount of Olives, and the way to Damascus. Commanding to another's care, "those few sheep which I have left in the Burman wilderness," Dr. Judson coming up out of the deep waters of bitterness, impelled by a strange force within him, came one Sunday morning, during the session of the Sabbath School into the Tabernacle Church in Salem, to recall, in its atmosphere, a supreme shining moment in his heart's history. His thoughts were those of the German Soldier, who with two of his companions, having enlisted, crossed the German Rhine to fight the Battles of the Fatherland. When scarred and worn, retracing his way homeward, on reaching the much

men, one of whom soon died. About 4 besung, bewritten river, swept with emotion, remembering the unreturning forms of those who had earlier crossed the stream with him he said to the ferryman!—

Take, oh boatman, thrice thy fee,
Take, I give it willingly,
For invisible to thee,
Spirits twain have crossed with me.

Imagining all his former companions who had gone with him to India to be about him, as he follows their fortunes, the affecting thought surges through his mind, that besides himself, with the exception of Samuel Nott who remained but three years upon the missionary field, they have all left the earth, and their lives in every case, as we shall see, and his own life in that matter is to be classed with them, ended in tragedy.

Gordon Hall,—who was valedictorian at Williams College, as Judson was at Brown, who in precedence in the general historic order stands next to Judson,—when worn with fatigue, being on a missionary tour, with no other place available, put up at a heathen temple for the night. He spread his mat in the veranda and lay down, but finding himself cold, he removed to a warmer place; which however he found occupied by two sick

o'clock in the morning he called up the lads who were with him, and was making preparation for proceeding on his journey, when he was suddenly seized with the cholera. The spasms were so immediate and violent that he fell helpless to the ground. His best and most effective remedies he had exhausted in administering characteristically to others. Being laid upon his mat, he attempted to take the small quantity of medicine which remained in his possession, but it was immediately rejected. He then told his attendants, that he should not recover. Calmly he gave directions concerning the disposition of his watch and clothing and of his body. Death overtook him, as it came to Goujon, the sculptor, who with chisel in hand had his eye fixed on a half-carved statue. With much difficulty the lads who accompanied Mr. Hall procured a grave for him in a Mohammedan cemetery, and having shrouded him in his blanket, they laid him in his humble bed and "left him alone in his glory." His death deserves to be recorded in the annals of mankind with Wolfe upon the Heights of Abraham, the elder Pitt in the Parliament house, the younger Adams in the capitol at Washington, as it has in it all the elements of mortal sublimity. He was well-born, well-connected, well-educated, early well-placed in a fine New England environment, gifted, spirited, a complete gentleman, of perfect poise, a moral pioneer, having a devoted zeal worthy of apostolic days, qualified by his bold traits of character to lead in a daring enterprise. After an illness of only about eight hours his body takes possession of a promised land.

The average life of a missionary in the East was five years. "The scythe of death is sweeping all around us." Samuel Newell did not know that he was attacked until the day before his death by cholera. Mrs. Newell, driven from India, died at nineteen, without ever having found even a resting place for the sole of her foot. Without the presence or sympathy of anyone in anyway related to him, Luther Rice was unexpectedly called under sad conditions from earth

to wear his crown. Surrounded only by the dark-minded children of the sun, her husband having been absent for some time on a journey, alone in her mortal illness, in her early death and lamented burial, Mrs. Judson was first, of all the six hundred missionaries that are now sleeping in the soil of India, to go down to her windowless home.

Like Samuel J. Mills, whom he succeeded in leadership, as we shall see, separated entirely from his family, Judson died at sea. The dinner table was at the time spread in the smaller cabin of the ship and the officers did not know what was passing in the larger cabin till summoned to the table, when they gathered about the door of the main cabin and watched the closing scene with solemn reverence. Judson had in Burman said to Panapah, a native servant who was with him, "It is done, I am going." When the peaceful end came, the ship's officers stole softly from the door and the neglected meal was left on the table untasted. A strong plank coffin was soon constructed, several buckets of sand were poured into it to make it sink, and at eight o'clock in the evening the crew assembled, the larboard port was opened, and in perfect silence, broken only by the voice of the captain in giving commands, all that was mortal of the veteran soldier of the cross was lowered into his ocean grave, his unquiet sepulchre, without a prayer. "The floods lifted up their voice." They protested. They uttered their plaint. And now they tell the story of what was committed to them as they visit every coast inhabited by any branch of the whole family of man. It seems that Judson had spoken of burial at sea, and always as though the sense of freedom, expansion, was far pleasanter than the confined narrow grave to which he had consigned so many that he loved, and added that while his burial place was a matter of no real importance, yet it was not in human nature to be without a choice. It had pleased God to enable him to bear so many testimonies for him during his life that none were required of him as he died. Everything in his study was just where he left it. All



A NOTABLE GROUP OF ENGLISH BAPTIST MISSIONARY LEADERS OF THE EARLY DAYS:
 SITTING: WM. CAREY, J. KINGHORN, JOHN RYLAND, ANDREW FULLER, J. FOSTER,
 STANDING: MARSHMAN, WARD, KNIBB, BURCHELL, RIPPON, TAYLOR, ROBERT HALL,
 PIKE, STEADMAN, PEASE

around were proof-sheets, old manuscript volumes, his books and papers. Everything gave indication of a workman called away from his unfinished task. The labor undertaken had been too vast to be finished in a life-time. Mr. Stevens begins both the dictionary and the grammar at the point of their incompleteness. Mrs. Judson points out to him that the last word that Dr. Judson defined was —, and the corresponding initial vowel was —. Judson had made but one request, that there might be some distinct mark both in the dictionary and in the grammar where his work ended and the next man's work began. And what a mark was that! We look upon it with awe. At work, death interrupted him. It suggests Schleigel lecturing at Dresden, commencing the sentence, "But the consummate and perfect knowledge,"—and at this point his mortal illness arrested his pen. It is like

the martyr, who being called by the executioner, left a sentence unfinished. We think of Whitefield, broken with excessive labors, who said, "I shall be better and preach again in a day or two," but died. The poet, long the pride of Germany, was interrupted by death, and his unfinished manuscript was placed upon the coffin as it was carried to the grave. Raphael died of his labor on The Transfiguration and the immortal work was borne in pomp at his funeral. But with Judson the detachment from family and work was complete. His death was more generally and deeply mourned than that of any other individual of his generation engaged in Christian work. "Had the whole missionary work," said Theodore Parker, "resulted in nothing more than the building up of such a character, it would be worth all it has cost."

By the charm of every kind of sacred

association, the past being recalled into the midst of the busy present, Judson on the occasion of his visit to Salem, for still another reason looked with deep interest on a place signalized by a hallowed memorable event of our holy religion.

ORIENTING OURSELVES

To appreciate the situation, we must "orient" ourselves and sympathetically revisit the scene to understand how sharp a turn was here given to history. The churches of this country had been planted by men who fled here as exiles from European oppression and their minds had been engrossed in seeking security and freedom for themselves. America at the first had been itself a field to the Christians of Europe for missionary effort. The churches in England had been accustomed to pray in their songs,

"Dark America convert,
And every heathen land."

A society had existed in England, and collections were taken in aid of the missions of Eliot and his associates among the aboriginal Americans. The same story is told by the State Seal of Massachusetts, which bears the figure of an Indian and a star. The star on which the Indian gazes is the star of Bethlehem. The inspiring idea of Columbus was derived from the prophecies and a part of his intention was of a missionary character. Isabella his patron made the conversion of the heathen an object, "paramount to all the rest." At Salem occurred the "Bout face!" of our religious history. What rapture would have come to the participants in the initial ordination if they could have foreseen the results that have come and that are yet to develop from their act of sublime Christian devotion, reaching to all nations, and which must go on in widening circles till the end of time. In the panorama of the past, Judson had given new clearness to the meaning of the old word *Pontifex*, bridge-builder, exalting it unto its old place of honor and giving *pontifex maximus*, the greatest, the best bridge-builder, a better

meaning than it ever had before. They were contriving a method of access to heathen people sitting in unbroken darkness, abysmal brutishness, inhuman, shameless. See the express loads of Bibles that have gone over this "bridge" that connects them with us and us with them and the immense freight of printing presses and school furniture. Behold what troops of missionaries have followed since the remoteness was bridged between our goodly heritage and the habitations of cruelty.

Using a bridge people are not careful to enquire who projected it. The bridge-building as we have seen was costly in the matter of the lives of those who first engaged in it. Persons take the way opened royally by the bridge without enquiring into the means of its early construction. When Judson with others projected the bridge connecting us with "the heathen in Asia" the fires of the suttee were publicly blazing even in the presidency towns of Madras, Bombay, Calcutta, and all over India. Upon these fires the screaming and struggling widow, in many cases herself a mere child, was bound and burned to ashes with the dead body of her husband. One hundred years ago infants were publicly thrown into the Ganges as sacrifices to the Goddess of the river. Lepers were burned alive. Devotees publicly starved to death and swinging festivals attracted thousands to see the poor writhing wretches with iron hooks thrust through the muscles of their backs swing in mid-air in honor of their gods. But since that day, reckoning Judson's translation as one, the Bible has been put into two hundred and fifty languages, being five times as many as in all the earlier centuries since the days of Peter, James and John, and more copies have been sent into circulation in a single year than existed in the whole world together at the time our bridge was planned. A grain of mustard seed has become a great tree. *The world can never get over facts.* Christianity never stood as erect and formidable before the waiting nations as now. The barbarities and obscenities of the Juggernaut have been displaced by the faith in the once despised Galilean, even as the

shadows flee away before the rising of the sun.

It appears curious that both English and American missions started in visualized geography. Having read "Cook's Voyages around the World," as Carey taught his geography class at school from a globe of leather of his own construction, it flashed painfully upon him how small a portion possessed any knowledge of a Saviour. Contemplating the globe he arrived at the conclusion that the Gospel must be sent to the heathen; and it is stated by Byram Green that it was the study of local geography in their sophomore year in Williams College, that suggested the idea of missions to the "Reformers before the reformation." A graduate of a classical High School has to-day as good an education as a college graduate in the days of Gordon Hall and James Richards. Dr. Jedediah Morse, who officiated in the laying on of hands when Judson was ordained, was the father of American geography, as generally used in the United States and in foreign countries. His works were republished abroad and translated into French and German. The primitive editions of Morse's geography, in two large octavo volumes published in 1791, were read in those days by eager minds. The maps were printed in different colors. Different shades were given to regions that were savage, barbarous, half-civilized, civilized and enlightened. Revivals were also then abroad. The sight of Hall and Mills and Richards had been illumined. Their eyes were opened in the simplest primary study to the fact that immense populations dwelling in countries shaded on the map were like the men of Macedonia reaching out their hands to them. One Saturday afternoon it was determined that a meeting should be held in a Maple Grove between the College Buildings at Williamstown and the Hoosac River. The groves were "God's first temples." A dark cloud that had been rising from the west soon burst upon them and they were hurried for shelter to a haystack in the clearing called "Sloan's Meadow." While the lightning was cleaving the heavens with rivers of fire, the service was continued in this ex-

temporized cave behind the sloping sides of the haystack. The rapid prayer of Mills that God would strike down any arm that opposed the Heralds of the Cross was accompanied by the artillery of the skies. The bright rainbow that spanned the heavens as they went forth from the hallowed place was a propitious token.

TRANSFER OF LEADERSHIP

We follow now the movement of the guiding pillar from Williamstown through Andover and Bradford and Salem to point out distinctly the exact hour and place of the transfer of leadership in this divine enterprise from Samuel J. Mills to Adoniram Judson. It is much easier to take the lead than to keep it. "On the morning of June 28, 1910, there might have been seen some six or eight young men walking into the village of Bradford from the Seminary on Andover Hill. One of these was Samuel J. Mills, who had now graduated at Williams College; another was Judson. Four young men were introduced to a grave and reverend body of fathers in the ministry, who as the general association of Massachusetts had commenced a session there the day previous for the transaction of business, no part of which contemplated such a presentation." Their appearance "before the association produced an indescribable sensation." While they were making their statement and answering questions, the tears were flowing fast down the cheeks of the listeners. "Gray hairs were all weeping." "The young men take their leave and return to Andover, ten miles on foot, as they came." On testimony of Mr. Nott they walked along, "anxious and solemn in their aspect and spirit, wholly uncertain and perfectly unable to conjecture what action with regard to the memorial and themselves the association would feel authorized to take." On the following day, June 29th, it was voted, "that there be instituted by the general association of Massachusetts, The American Board of Foreign Missions, for the purpose of devising ways and means and adopting and prosecuting measures for promoting the spread of the gospel in

heathen lands." Three of them later were ordained at Salem and were forwarded to their long coveted field of labor. They are now a name and a praise in all the earth. Their record is on high. They hold their pre-eminence like fixed stars in the firmament, though sometimes outshone by planets less remote in time or place. Mills was ordained in the same county and by substantially the same ministers as Judson, though the place was Newburyport, in a church which at that time was warmed only by foot stoves, where tything men, whose duty was to maintain order and propriety in the House of God, occupied rear seats and carried their official rods whereby to strike the rebellious youth with awe, where candidates for church membership were required to give an account of their religious experience in writing. This is the only church of my acquaintance where the original tything rod is still in evidence. In the crypt the bones of Whitefield are exposed to view. Its whispering gallery is so perfect that when everything else is still you can hear a watch tick a hundred and fifty feet away. Mills' specialty was initiative. He had vision, he saw intuitively the thing to be done, and then undertook patiently to assemble the forces that would accomplish it. It was strictly typical of him to ascertain that not a Bible could be found for sale or to be given away in New Orleans and that 80,000 families in the South were destitute of the Sacred Oracles, and hence to suggest the establishment of an American Bible Society which was accordingly instituted the next year. He was magnetic, tactful, adroit in keeping the forces together, but it is also true of him that after bringing about an organization of "the brethren" he filled a sheet of foolscap with attempts at a constitution, but finally left that part to another; while Judson's memorial to the association is a gem. He is a master of terse, singularly lucid statement. At the meeting in Professor Stuart's study in Andover when the memorial was advised in anticipation of the presentation of their case at Bradford, it was inevitable that Judson should be designated as the one to write it. The fullness of the time

had come, the hour struck and the chosen man stood forth to take the foremost place. The leader is changed even among wild animals like the caribou, when one wearies with breaking the road, as they are travelling single file in deep snow.

Judson now is always at the head. He possessed certain qualities which fitted him to act in a critical important juncture. As he had unquestionably endowments of the highest order, a genius for generalship, and was not without self-reliance and a certain love of precedence, you will now never find him in a second place. As heroic men must have campaigns of some kind until we come to the divine harmony of the millennium, so Judson threw into this one all the energy of his impassioned character. As one star differeth from another star in glory, it is extremely suggestive to notice, that whenever American missionaries are listed, his lustrous name leads all the rest. Having such an ardent mind, of such mighty energies, for him to labor as Dr. Thomas did in Bengal for seventeen years before baptizing his first convert and to preach eloquently as Robert Hall did at Bristol for seventeen years without the addition of a single convert to his church, would have laid Judson in a grave before his time. The celebration of the centenary by Baptists in 1913 shows that Judson had the force in his own person to produce a reversal of the antecedents of history and begin an American Baptist mission whose base, we may so say, was transferred from India to this country. Carey was ready to go down into the pit, if others would hold the rope, but Judson was actually at work in India before any Baptist organization here was pledged to hold the rope.

A YOUNG PEOPLE'S MOVEMENT

The missionary quickening was distinctively a young people's movement. We have seen them at the haystack, before the fathers at Bradford, and thus trace them to Salem and to the good ships *Caravan* and *Harmony*. If the young men of 1812 had been obliged to study theology, as the custom had been up to their day, with various pastors scattered

about the country, the action of mind on mind and heart on heart, the contact, the fellowship, the mutual stimulus, the flow of sympathy, the strength received and imparted would have been impossible. The idea, the heroic resolve came not from their teachers, but from each other. In the main purpose of their lives, with minds quickened by study, they educated one another. It is deeply significant that from the start they never sought, severally, to serve God alone. The missionary knows nothing of a solitary religion. He must find companions or make them. Friendship is not only a great aid to business, but it makes just so many more opportunities for spiritual activity and usefulness. In learning a new language, a missionary is confronted, as at home, first of all with the conjugation of the verb, "to love." How obvious is the fact that Christianity never seems to thrive, nor even to subsist, least of all to develop its genuine full powers, apart from an ecclesiastical organization.

THE RELIGIOUS IDEA

Judson formulated practically the principle, which is a fact, that if one person is called to be a missionary, other persons are, by that same identical call, summoned to support him. The shining fact is displayed for our observation, that an interest in missions touches the noblest element in men and women. Judson held that a bold and aggressive policy was demanded of the conductors of missionary efforts, and that no other course will either arouse or keep alive the benevolent spirit of the churches. He made plain the fact that arduous achievements, like the transformation of fourteen hundred millions of human beings that inhabit the earth, demand a powerful motive. In effecting great things on difficult ground, ordinary agencies, though excellent, are not sufficient. The sum of a lot of inferior motives is not in actual practice the equivalent of a great motive. The missionary keeps THE RELIGIOUS IDEA IN THE ASCENDANT. The undevout man in an age that is prosperous and ambitious for material wealth simply reverses the

pungent, quotable epigram of Carey, who said, "Expect great things from God, attempt great things for God." The purse-proud man attempts great things and then expects great things. That is not the spiritual order. Men do not attempt great things unless first they have vision, faith and motive. "Missionary fervor has always followed," says W. J. Dawson, "in the wake of revivals." Both Judson and Newell had their first experience of grace in that original seat of sacred learning which itself had its roots in a revival and whose doors were crowded with those who came to them out of a revival atmosphere. In such a season the soul seems to rouse itself from the lethargy of sense, and eternity in its eminence absorbs all the interests of time. Having found the lamp that lighted his way to the cross, Judson held as his beau ideal among men Dr. Edward Dorr Griffin, a conspicuous revival preacher, who wanted Judson to become his associate and successor in "the biggest church in Boston," as Judson himself says. Miss Mary Hasseltine, sister of Mrs. Judson, describes Judson's "eloquence and oratory as a transcript of Dr. Griffin's," and Judson received an impulse from Dr. Griffin's preaching and genius and type of piety which had a salutary effect on him all his living days. When Judson, in that constructive period, entered the dark places of the earth, where Satan's seat is, the formidableness of the difficulties, the portentousness of the discouragements, the inadequateness of material means, threw him upon his own and his only resource, a single-minded, fervent consciousness of the reality, effectiveness and sufficiency of the powers of the world to come. He was limited in the range of subjects that he could present or cared to present. He was confined by the necessity of the case to certain elementary essentials. The energy of a few heavenly truths, when set out with freshness and power by a talented, attractive, consecrated man, forcibly opened a way to the human heart, and his hearer became a new creature, with a new spirit, a new experience, a new testimony and a new song.

So sleeps the soul till Thou, oh Lord!
 Shall deign to touch its lifeless chord;
 Till waked by Thee, its breath shall rise,
 In music worthy of the skies.

Till David touched his sacred lyre,
 In silence lay the unbreathing wire;
 But when he swept its chords along,
 Even angels stooped to hear the song.



Two Significant Testimonials

I attribute wholly to the Baptist *Missionary Magazine* and to *MISSIONS* my missionary interest ever since I

to realize the tremendous appeal that comes through our missionary magazines. I could not pronounce the hard names or understand all of the cleverly written articles, but I could understand the pictures and that the men and women and children there depicted needed the Christ to whom my mother had led me; and I hoped that some day I might be sent to tell them the "old, old story of Jesus and His love."

GRACE L. HOWARD.



MR. AND MRS. HOWARD

can remember. I say wholly, because my people were not interested in missions, since they knew nothing about them; and until two years ago I had never seen or heard a missionary, either returned or outgoing. Our people ought

I have enjoyed reading *MISSIONS* ever since its first issue. From cover to cover it has proven interesting to me. During my first years in Shurtleff College I had become indifferent to the mission enterprise. But the constant reading of *MISSIONS* awakened and strengthened my interest. People do not become interested in things concerning which they are uninformed. I was glad to add thirty-nine new subscribers to *MISSIONS* this year, for I believe as soon as Christians are informed they will take a deep interest in our work. I consider *MISSIONS* one of the strongest forces that at last directed me to foreign mission service.

JOHN A. HOWARD.



Meeting High Level Needs

By Field Secretary L. C. Barnes, D.D.



A WEEK we had together, General Missionary King of Colorado and the Field Secretary. It began in Conejos County, the center of the southern tier of counties, and ended in Moffat, the northwest corner county. Conejos is the oldest settlement in the state, Moffat is the newest section, the county having been just set apart as such. But the ancient history began less than sixty years ago.

There are portions of Colorado less than a mile high, but it has more territory two miles high than has any other state. We kept to the high level and within sight of the highest. The San Luis Valley is the famous agricultural plain in the south central portion of the state. It has one of the longest stretches of perfectly straight railroad track in the world. The lowest point of this valley is more than 7,500 feet above sea level. It made a fine reputation as a grain growing county. But superabundant irrigation brought to the surface too much alkali. That is now being removed by drainage. Meantime the sugar beet industry is taking on large proportions.

The San Luis Valley is one of the happy sections of the West where a number of towns have but a single church

each. Most happily in this case several of them are Baptist. That is true at Center and Mosca, also at Hooper and Moffat. Rev. M. T. Tull, with whom I had become acquainted in Enid, Oklahoma, has just settled with his fine family of young people at Hooper. Owing to changes of agricultural conditions and population the church had been greatly reduced in membership. But Mr. Chapman, one of the merchants of the place, and his wife, kept the church alive, and now have the joy of seeing the tide turn. A few months ago Supt. King sent Evangelist and Mrs. Stedman there. At the end of three weeks there were forty-six new members.

One of the new towns of the San Luis Valley is Moffat. Here we are completing a meeting-house with admirable features. The difficulties of the undertaking are great. But as it is the only meeting-house in a promising town pastor Ihde has much to inspire him in the undertaking.

The Denver, Northwestern and Pacific Railroad, "Moffat Road," has recently opened to the world the "Middle Park" and Northwestern section of Colorado. The road goes over the continental divide at the highest point attained by any standard gauge road in the world, 11,660 feet. At the summit we crowded out of the long snow shed by a tunnel through the snow and played snow ball in July. The rotary snow plow had been required



1. SNOWBALLING IN JULY IN THE ROCKIES OF COLORADO
 2. CAMPING OUTFIT OF THE EVANGELIST EXPLORERS
 3. CHAPEL AT CRESTON, COLORADO

but a few days before. For once all descriptive matter, even of the western optimistic type, utterly fails to do justice to the picturesque glories and truly frightful sublimities of the "Moffat Road." But settlers went over the divide a quarter of a century before there was any railroad there. I talked with a delicate lady, Mrs. James H. Crawford, who told me thrilling stories of crossing the divide with her little children on the first wagon that went over this part of the Rockies. The daring of it is fit for poetic treatment of the titanic Kipling order. On a long exploring trip Mr. Crawford suddenly heard sounds like the puffing of the steam-boats on the Missouri River, but that was a thousand miles away beyond a wide wall of rocks ten thousand feet high. What could it be? It proved to be two small geysers which started their gases into the air alternately. On investigation these were but two of 150 neighboring springs of manifold flavors, odors and temperatures. He immediately staked out his claims there.

In this crude manner began Steamboat Springs, which is now the little metropolis of northern Colorado. Mr. Crawford is a Baptist and so

are the Merrills, together with other leading citizens from Nebraska, originally from Maine. The railroad ends at present at Steamboat Springs.



THE NEW MEETING HOUSE AT MOFFAT WITH PASTOR IHDE ON THE STEPS.

A fifty mile auto drive farther west brings us to Craig, prospective county seat of Moffat County. One of the surest findings of the "Neglected Fields Survey" thus far, is that strictly rural regions are neglected, the "open country people are unprovided with the institutions of religion." It is a delight to find that in northwestern Colorado our best work is in meeting that need. Rev. W. C. Lindsay, our missionary in Moffat County, is doing regular work at points seven, twenty and twenty-five miles from any town. He has recently baptized a number at a neighborhood called Illinois Park, which is not far from the Wyoming line.

Three characteristics mark this newest

corner of Colorado. As yet it is one of the greatest hunting and fishing regions of our country. It is the happy hunting ground of Theodore Roosevelt, Elihu Root and a multitude who are less well known. Big fish and big game are here still. But that is passing. The U. S. Geological Survey shows here a region of over twelve hundred square miles of coal beds, the greatest west of Pennsylvania, and containing some of the best kinds of anthracite as well as all grades of the softer coals. Here is the fuel supply for vast regions of the western half of our country, which are without coal fields. The mines already opened are shipping train loads every day. Gold and silver are mined in this region but the coal is the most precious mineral here. The third outstanding feature of this country is agriculture. Along the Bear and other rivers which are of noble proportions, although they are just setting out on their long journeys to the Pacific, there are ranches to delight the eye of every lover of America and immense irrigation projects are on foot to open hundreds of thousand of acres for rural homesteads of the best kind. Strawberries are grown about Steamboat Springs at a profit of five hundred dollars an acre and the whole neighborhood is being occupied for this purpose. In a word, here is not only the great coal-bin of the mighty West but also the roof-garden of the continent.

The seed of the kingdom of heaven sown here promises untold harvests for ages to come.





THE WALLED CITY OF CHENGDU—RIVER APPROACH

The History of Union Education in West China

By Rev. Joseph Taylor, Chengtu



surance. In the sky above the head of the missionary was an overgrown cherub blowing a rather heavy horn. At the blast of the horn a heathen temple was seen to be falling down.

The picture was an old one and spoke of the days when the popular view of mission work was expressed in such scenes. Dickens showed how mistaken such a view was when he drew "Mrs.

HE writer some years ago saw the picture of a missionary, dressed in a silk hat and a heavy overcoat, preaching to some all but naked savages in a tropical climate. The dress of the audience and the palm in the background assured him that it was tropical. The dress of the missionary rather weakened his as-

Jellyby" and let her talk and write innumerable letters. That kind of talk has died out of real live mission work, and it has come to be understood that the work of saving the world is a far higher and broader enterprise than it was at first conceived to be. Salvation as a word has come into its full heritage and men are realizing that *this* world needs saving.

Now if this is true, then the forces and methods at the service of the Christian church must be taken account of, and wherever it is possible the means that have been so successful in the so-called secular branches must be used in the interests of the kingdom of heaven. It is with this in view that we are fully warranted in regarding education as one of the prime factors in winning the world for Christ. Missionaries in West China are, and have been, fully awake to the opportunity presented to them in the new era in China. They have endeavored to found schools to which the children of Christians and non-Christians could come. To do this they banded together in a union known as the West China Educa-

tional Union. This organization cares for the primary and secondary schools which the various missions have established by providing uniform courses of study and uniform examinations. It also issues certificates to those who have finished the required course. It is investigating the matter of teachers' salaries and also the provision for normal training.

At the head of the scheme of education stands the West China Union University. It is founded by four coöperating mission bodies, viz., the Friends Mission (England), the American Methodist Mission (North), the Canadian Methodist Mission, and the American Baptist Mission (North). These four bodies have bought land outside the South gate of the city of Chengtu, the Provincial Capital of Szechuan. In all we have sixty odd acres of which our own society owns ten. Modern college buildings are to be erected on this site and a well equipped institution of higher learning is to be developed. But where a large amount of money is to be expended due thought and care should be had in order that it may be put to the best possible use. Therefore it has been deemed wise that during the early years of the institution, when the student body is small, the teaching should be done in temporary buildings. Four ordinary Chinese buildings, built of lath and plaster on a wooden frame, have been erected. One of these is used as a chemical laboratory and a group of students are actually working chemical experiments in it. Another is to be used as a physical laboratory, and Mr. D. S. Dye, of our own mission, will teach physics in it. A small amount of apparatus for each of these departments is already on the spot and we hope to get more. The third building is divided into two class rooms where such courses as religious instruction, history, Chinese literature, and English are taught. The fourth building is fitted up as a religious and social center. The Chinese are essentially a social people and any equipment for school work that leaves this characteristic unprovided for is weakened at its center. The students can find books and magazines to read. A small library

will occupy one corner of the room, while tables for games will be an attractive feature. The men who are in charge of this work have a profound conviction that it is the business of the Christian church to save and develop the whole man. So some of them can be seen on the football field training the boys to play and to play honorably.

At present all that we can do is to offer a course in General Arts which will require four years of study. It includes such subjects as are offered for a similar course in America only instead of Latin and Greek we offer English, French and German. The Chinese language is the medium of instruction during the first two years in all subjects save English. In the upper classes some courses will be taught in English. This is in keeping with the purpose of the Chinese government, which has ordered the use of the English language as a means of instruction in the higher branches. The students will be able by the beginning of the third year to listen to a lecture in English and to take notes in it. Some of the students are already assisting in teaching mathematics in the Union Middle School which is at present located on the campus of the University. This is at the same time a help to the foreign faculty of the school and a good training for the young men.

It is becoming more and more clear to us in West China that if we wish to have competent Chinese teachers for our schools we must train them. The older institutions in the coast provinces cannot supply their own urgent needs. We cannot hope for relief from them, so we must train the Christian young men of West China to become teachers. This is slow, patient work and calls for faith and courage. Some of the students disappoint their teachers and yield to the spirit of the age which is one of crass utilitarianism. To them education means the ability to make money. As of old in the Chinese mind, so now, education serves as a stepping-stone to advancement in government service. But there are some students who are fired with a burning zeal for the welfare of China. Such

are known as "lovers of their country," and these young men are the real lovers of China. We have some in our university, who sorrow over their country's weakness and who ardently long for the day when she will be able to take her place in the federation of the nations. These students are willing to spend and be spent for the uplift of their people. We can count on them to work for small salaries even while they know they can obtain better pay in the post and telegraph offices.

One of the things that gives us heart for our work is the welcome news that the home end of this enterprise is being cared for. After the Missionary Conference in Edinburgh, representatives of the four Mission Boards interested in the University met in London and organized a board of governors. This body is composed of delegates from the four societies and will have charge of the work of securing funds for the institution. They will also appoint men to the faculty as well as act as trustees.

So much for what has been done and what is being done. What of the future? If one would but allow himself to give rein to his imagination he might picture the future in glowing colors. But it is safe not to prophecy. One thing is certain, that this institution, planted here at the very heart of Asia, has a future. The teeming millions of Asiatics that surround us give assurance of a wide constituency. The reawakened nation, with its face turned to the future, eloquently testifies to the need of an institution of higher learning founded on a Christian basis. The young and vigorous church of Christ with its need of well trained leaders, able to face an age of scepticism and materialism which is sure to come when the present era of credulity has gone, calls for such a school. The children of our church members and of those who are losing faith in the old teaching plead for men and women who can lead them into the truth.

But to be more specific it may be well to mention some of our needs for the future. Preeminent among these is that of more men. We cannot plan wisely for

this University until we are assured that the people in the home lands are prepared to send us the men necessary for the work. I am afraid that the ordinary man who thinks of missions forgets the weary years of language study in his estimate of men for the work. But it is a grim fact in the life of the missionary; for it means so much to him. If he can have full two years in which to acquire a fair knowledge of the language, he can be put into a class room with a hope that he will be able to teach. But if he is pressed into the work before he has grasped the essentials of the languages, it is safe to say that he will be weak for the rest of his days as a missionary. But unless men are sent out in such numbers that the newcomers can have an opportunity to study the language before being called upon to teach or assume the control of a department, we cannot hope to provide adequately for the work. Would that someone could tell our young college graduates that it is not necessary for them to go through the prescribed course of a theological seminary in order to become a teacher in the educational institutions in China. A good knowledge of the subject they profess to teach, an enthusiasm that no obstacle can quench, a sound body and a sane mind, permeated with an overpowering love for Jesus Christ—these are the qualities required of men who want to come to West China.

At the risk of being prosaic, I want to mention that we need more money. We are in earnest in this work. We are not content to give a general knowledge of the Bible together with a smattering of the "three R's" and dub it education. We want to make our students think. We want to bring them face to face with truth in all its forms. To do this we need books and apparatus, and we need them now. It takes money to run an institution in China. Don't be deluded by reading the fact that thirty dollars will keep a student in school for a year. That is true, but *thirty dollars won't keep the school to keep him in*. Business firms at home are not anxious to sell apparatus at a discount because it

is to be used by missionaries, neither do we ask them to do so. What we ask is that Christian men and women at home give the money to buy this apparatus.

We want to found a medical college as part of our University. There is an appalling need of trained Chinese doctors. Last Sunday on my way from church I saw an old woman who had fallen dead in the street. A young babe lay beside her in the gutter. Hundreds of people passed her and no one would pick her up or even care for the baby. Why? Because of the superstition that prevents them from having anything to do with a dead body. If they could be taught the elementary facts of physiology and hygiene they would lose their fear. "The truth would make them free"—free to exercise the ordinary instincts of humanity. A doctor recently examined the boys in a mission school here and would not give any one of them a clean bill of health! Do you realize the significance of that? It means that the very men we are training to do our work are tainted with disease. A number of the boys in our schools have had to leave because they were afflicted with tuberculosis. This disease is rampant in China. The medical missionary is appalled by its prevalence. But what can a handful of

foreign physicians do among these millions? They can but tinker with the problem. What is needed is an army of Chinese doctors to cope with disease and pain. Well, we are prepared to train men for this work if the home people will back us up with the men and money. We hope to organize a medical department in the near future, for our boys have to go to Peking at present in order to secure a medical training. Think of a student who must travel for months and remain away from home for years in order to become a doctor. When one knows how the Chinese love their homes and dread to die away from them, he is not surprised that there is no rush of students to Peking.

If we are to do this work of helping to train these Chinese young men, we must do it now. We on the field are almost heartbroken at times over the callous indifference of the Christian church in America. The reports of big conventions hearten us, but as we wait year after year for the result of these gatherings—men and money—we fail to see just what has been accomplished by them. Prove your devotion by devoting your means to this work—and prove it now.

Chengtu, West China.



GOVERNMENT SCHOOL AT CHENGTU, ON SITE OF OLD EXAMINATION STALLS



The New Year

A Happy New Year! is the common wish. We would read deep meaning into that word "happy." It will be indeed a truly happy year if it shall be marked by a stronger faith, larger comprehension of life, a keener sense of human fellowship, a broader sympathy, a more positive purpose of accomplishment, a readier response to the calls that are legitimate, and a kindlier disposition toward all men. The more helpful we can be, the happier will be the new year.



The Federal Council

The Federal Council of the Churches of Christ in America has held its second quadrennial meeting in Chicago, with full representation of delegates from the more than thirty denominations included in its membership. These denominations number about seventeen millions, a vast force for righteousness if it move together. To do that in all practicable ways is the object of the Council. Baptists were honored by the election as President of the Council for the ensuing four years of Rev. Prof. Shailer Mathews, Dean of the Divinity School of the University of Chicago, and Chairman of our Three Million Dollar Campaign Committee. Dr. Mathews gave an admirable opening address, indicating the possibilities of federation, and made it clear that the Council will have in him a leader of initiative and force. Social service was

strongly impressed in the platform of principles presented, and missions received equal emphasis. Indeed, Field Secretary Barnes' report of the results accomplished by the Home Missions Council and Home Mission Commission of the Federal Council, working in conjunction, was one of the significant features of the sessions, which were marked by strong sense of spiritual unity and real Christian fellowship. The Council was remarkable in its very existence. It embodied the conviction that Christian comity is better than rivalry, and federation than factional friction; and that only a compact Protestantism can meet the combined opposing forces in both the Christian and non-Christian world.



Home Mission Week

Reports are beginning to come in concerning Home Mission Week as observed in the churches, with results of interest. We shall be able in the next number to review the situation. It is evident already that one result of large value was reached in the fact that the cause was brought close to the heart of thousands of churches in the villages and smaller towns that do not feel the influence directly of conventions or movements. Probably no Home Mission project has touched so many local churches in all the denominations as this. And this is exactly what needs to be done—to secure the intelligent interest of the rarely reached members of the churches.

The Character of the Population in European Turkey, showing the various Races and Creeds. The Turks are not predominant.



From the London Illustrated News

Pan-Islamism Stimulated

A correspondent of the London Times in India says there is a ferment among Indian Moslems as a result of the doings of the French in Morocco, the Italians in Tripoli, and the Russians in Persia. The idea has spread that there is a conspiracy of the Christian nations

against Mohammedan states, and in consequence an extraordinary impetus has been given to Pan-Islamism. Never before has this feeling been so stirred in India. In West Africa, also, Islam is taking an aggressive attitude. It is Islam against Christianity as the dominant force in the Near and Far East.



MACEDONIAN WOMEN RETURNING TO THEIR HOMES



TURKISH REFUGEES POURING INTO CONSTANTINOPLE

The Bishop and the Book

HERE is a criticism that advertises a work, and we should say that additional interest had been awakened in Dr. Bruce Kinney's textbook, "Mormonism, the Islam of America," by the somewhat drastic review of it by Bishop Spalding in *The Spirit of Missions* (Episcopal) in September last. In the November issue the same magazine, with commendable fairness, printed Dr. Kinney's rejoinder, while deprecating

its temper. The author plainly felt aggrieved that he should be charged with inaccuracy and misrepresentation. To the outsider it seems as though Bishop Spalding had taken the occasion of a book review to present a brief for the young Mormons, about whom he seems most concerned. His criticism, by the way, largely nullifies itself to the thoughtful reader, but the average reader of *THE SPIRIT OF MISSIONS* would be likely to accept the bishop's



DEVASTATED TOWN NEAR MUSTAPHA PASHA—TORN BY BULGARIAN SHELLS



SEA OF MARMORA AND CONSTANTINOPLE IN CENTER FOREGROUND, THE BOSPHORUS ON THE RIGHT, THE GOLDEN HORN BACK OF CONSTANTINOPLE, AND THE CHATALJA DEFENSES RUNNING FROM LOWER LEFT CORNER TO CENTER OF PICTURE

verdict because he is a bishop, and set the book down as unworthy without having read it to find out.

Bishop Spalding has a perfect right to his view of the Mormon situation and the best method of dealing with it. So has Dr. Kinney. We do not wholly agree with either the author or his critic. This is a free country, and the chief elder of the Mormon hierarchy doubtless would not accept the statement of the case by any one of us. But when the bishop says the author is inaccurate and unjust and misleading, he ought to show wherein much more clearly than he does.

For example, he says it is misleading "to write a book in which at best 150 out of 190 ages are filled with a description of Utah and the majority of its citizens as still in the grip of a crude, unmoral superstition." Yes, but is it true? Can the bishop deny the statement? Have the Mormons repudiated the Book of Mormon? Are they teaching still the same things that the fathers taught? Is the truth misleading? Dr. Kinney shows that the Mormonism taught and believed and practiced to-day is the same crude, unmoral superstition that it has been from the first days of fraudulent revelation. The

bishop does not disprove this; he only says it is not fair to the present-day Mormons to exploit the treason of their ancestors or taunt them with the sins of their forbears. Dr. Kinney is exploiting a system which under the guise of religion is destroying its victims as surely as any heathen religion ever did. The bishop seems to think that the author is writing for the young Mormons; but on the contrary the book is written to enlighten and warn people who are exposed to the specious approach of Mormon missionaries, to shed the light of publicity upon Mormonism in its religious and political aspects, so that its true character and objects may be widely understood.

Dr. Kinney does not need any defender. Aside from the fact that he betrays the sense of righteous indignation that stirs nearly all who have lived among the Mormons and seen the duplicity of the leaders and realized something of the moral ruin wrought by their teachings, he has the strong arguments and the weight of evidence on his side. As he says, "the bishop does not believe in agitating this question, I do." So do the patriotic Home Mission women, who will not desist probably even though the bishop does call

them "earnest but misinformed." And when it comes to politics, where Mormonism is most a menace, it will be found that the great majority of the people will side with the author in favor of widest publicity.

Dr. Kinney has not written a perfect book. Possibly many a reader will fancy he could have done it as well or better, just as all of us can edit a paper better than any living editor; but it will take a much truer criticism than Bishop Spalding's to overthrow the arraignment of Mormonism contained in these pages. Meanwhile, let us all hope that the bishop is justified in his reassuring optimism concerning the rising generation of Mormons. When they repudiate absolutely the theory as well as illegal practice of polygamy, and the Mormon Bible as well, then we shall join him in thinking that further agitation is unnecessary. By the way, have you read Dr. Kinney's book? If not, get it, or you will not know what all this is about.



Chinese Conference at Clark University

ONE of the most important conferences of the year was that on China at Clark University, Nov. 13-16. Dr. George H. Blakeslee, professor of history, has the credit of setting up this conference, with its array of experts and its remarkable program. Clark University is rendering a large public service by such meetings, which are thrown open to the public. It is hard to see how so much was crowded into the four days. The speakers included steamship agents, diplomats, consuls and authors, Chinese directors and ex-ministers, educators, professors in Chinese and American universities, doctors, editors, and a goodly number of missionaries, including our own Joseph Taylor, who described the outbreak of the rebellion at Chengtu.

The papers and addresses were carefully prepared, and covered a wide range of subjects, dealing with the Revolution, its causes, the conditions leading up to it, the actual outbreak and successful accomplishment of Sun Yat Sen's apparently wild scheme, the effect upon the relations of China with this and other nations, the question of recognition, the financial problems, the results of returned students to the revolution; the suppression of the opium traffic, moral and spiritual elements in the revolution, finely brought out by Mr. Storrs, developments in state and missionary education, business opportunities, introduction of western medical practice, the industrial future, the evolution of the open-door principle, and the closing address by Dr. Eliot on "The Means of Unifying China."

The prevailing note was optimistic, while of course there was an occasional picture of gloom. For Sun Yat Sen there was only praise, alike for his remarkable ability and his unselfish devotion to his country. There was a strong feeling that the Republic had earned recognition, and that our own country might well be the leader, thereby increasing the already great favor with which America is viewed by the Chinese at large. But perhaps the most significant feature was the constant recognition of the fact that Christian missions are the chief cause of the vast changes in China, and second to the influence of the missionaries is that of the students who have been educated abroad. They became the active leaders in the revolution. The present opportunity in China, as Dr. Goucher said, after describing the educational work and needs, has never been paralleled in history; it is so vast that it cannot adequately be described. Will our people rise to their share in this wonderful opportunity?



M ISSIONS brings New Year greetings as it enters upon its fourth year and a new volume. It hopes to make this a banner year both in value of contents and increase in subscriptions. This January number opens with a great article on "Judson the Bridge Builder;" and then the reader is led on through one article of interest after another, covering a wide range. As the year progresses, promised articles of world breadth will appear including a series of Field Impressions by Secretary Franklin. Lack of space to print the good matter in hand is the one constant source of regret. To missionaries, secretaries and boards, pastors, and all readers, a Happy New Year!

¶ Dr. L. A. Crandall, of Minneapolis, has been appointed to preach the annual sermon at the Northern Baptist Convention in Detroit. The preacher selected is in every way worthy of the honor, and nobody will question that the sermon will be worth hearing.

¶ Canon Henson of Westminster Abbey, while in this country, has been speaking in behalf of Christian unity, peace, and other causes. Regarding the apparent lukewarmness of his country towards the Christian populations of Turkey, he called attention to the fact that Great Britain cannot take a single step without considering anxiously the effect upon the millions in India, the dependent populations of Egypt and the Soudan, and the native Mohammedan populations of North Africa. Great responsibility as well as

great power are vested in Great Britain, and a religious war would mean massacre to millions of Christian subjects. He said that hesitation was not caused by want of warm sympathy but by fear of consequences that might fall upon the innocent in case of a general Mohammedan uprising.

¶ The Eastern Council of Jewish Rabbis, formed last May, has been discussing the need of converting Jews to Judaism as the sole means of checking a tendency toward unreligiousness and irreligiousness. The situation is admittedly serious. The young Jews are drifting away in multitudes, and the recent revelations of crime in New York show a terrible moral degradation and criminality among this class. A revival of faith is regarded as imperative. Whether converted to Judaism or Christianity, the irreligious Jews certainly need to be looked after.

¶ The *Examiner* has announced a change in ownership and editorship, whereby Dr. Curtis Lee Laws, a Brooklyn pastor, becomes a proprietor and chief editor, with Dr. Conant as advisory and contributing editor, and Dr. Thomas J. Villers and Dr. C. F. Ralston as associate editors. It is also stated that there will be no change in denominational policy. The running of a Baptist paper by an inter-denominational syndicate has not proved a success, as was to have been expected. We wish all success to the new editorial board, all pastors of churches with a leaning towards journalism. The better our denominational press, the more intelligent and aggressive the denomination will be.

¶ Rev. J. H. House, who for forty years has been a missionary in Macedonia, and long a resident of Salonica, says that Turkish rule, founded on the Koran, is

NOTE THIS: That in Eight Months of the Fiscal Year 1912-13, from the Churches, Young People's Societies and Sunday Schools—

THE FOREIGN MISSION SOCIETY received \$119,678.03; leaving \$394,189.19 to be raised in four months, in order to meet the Budget.

THE HOME MISSION SOCIETY received \$75,829.68; leaving \$277,162.32 to be raised before March 31, 1913.

To Meet this Balance and Pay off the Debts calls for Heroic Effort.

unsuitable where the population is mainly Christian. This explains the present war. The biggest surprise of the war, he declares, was the alliance formed by four powers that had been bitterly hostile for years. The impossible seemed to have happened. He only wished that Albania had joined in the alliance. The rapidity with which the Bulgarians reached Constantinople can hardly be understood. In twenty days they reached the last defences. As for the results, this veteran observer believes that Turkey has lost its rule in Europe. In that case, from now on there will be wonderful material progress in that part of the world.

¶ Beyond question the so-called "Baptist Bible" has been advertised throughout the country by the daily papers, some of which came out in large headlines like these in a Chicago daily: "Baptists Rewrite Portions of Bible in Modern Style; New Version Eliminates Many Old Expressions; Changes in Commandments; Problem of Whale Solved; Words 'Adam' and 'Eve' Struck Out; Lord's Prayer also Affected." Trust the modern reporter when he gets hold of a sensation. The same paper had an interview with "Dr. C. Kingsley Rowland, secretary of the society." Can Dr. A. J. Rowland recognize himself by that? Or would he father some of the things he is made to say?

¶ In other places, ministers were interviewed as to whether they would adopt the new Bible or not, and since few if any of them had either seen or known of the issue of the completed Bible Union version they were naturally loth to accept "an improved Bible" offhand, and mostly said no. By the way, it is not true that the name "Adam" does not appear in the version; although "the man" is substituted

for it in the first parts of the narrative. It is a great thing, however, for the newspapers to discover a new Bible, even if the work began to be published as far back as 1860!

¶ A Republican School of Law has been opened in Shanghai, the object being to teach law to the people, who need to understand the new court methods that have been introduced.

¶ A tidal wave has caused great destruction and considerable loss of life in the island of Jamaica. The disaster is the worst of its kind on record there.

¶ A Convention speaker said that our churches have too many of them become storehouses instead of being shipping stations. Apposite then is the text, "It is more blessed to give than to receive."



The Nation's Prayer

BY REV. IRVING MAURER

O God, hear Thou the nation's prayer.
We lift our cause to Thee.
We wage the holy war of Christ;
We fight to make man free.

Give us to build our cities pure,
Salvation throned above;
To shelter lowly homes from ill,
And tune our mills with love.

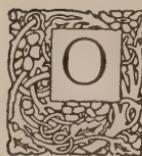
Give us to guide the alien feet;
To teach the brother's way;
To save our motherhood from need;
To guard our children's play.

May visions call and faith enflame,
And banish lust and greed.
Make Thou America to be
A land of soulful deed.



THE MEN WHO BUILT THE CHURCH IN A DAY

A Church Built In a Day



N Wednesday morning, July 12, 1911, notice was given through the daily papers of Los Angeles of the laying of the cornerstone of the Standard Oil Company's refinery at El Segundo. The site is about sixteen miles from Los Angeles and midway between Venice and Redondo. Here a tract of land embracing fifteen hundred acres had been secured for the erection of a refinery and the building of an industrial city. At the time of the cornerstone laying it was stated that before March 1, 1912, the company would have completed the first of a series of units for the refining of oil at a cost of \$2,000,000. That prophecy was fulfilled to the letter. The entire plant contemplates the erection of forty units, three of which were in operation on the above date.

Two hundred and fifty acres of the original tract of land were set apart for a town site. Lots sold with great rapidity. Within twenty weeks of the opening of the tract twenty-five business houses, fifty residences and five rooming houses had been erected, sheltering a total population of about six hundred people. One business block alone cost \$20,000. From two thousand to three thousand men were employed in construction work. This was the beginning of what will undoubtedly be a city of several thousands of people almost at once.

The building of such a city was a chal-

lenge and an opportunity for aggressive missionary work. Realizing this fact, the general workers of the Southern California Baptist Convention, in cooperation with the Home Mission Society, took steps at the very beginning to pre-empt this new city. They asked for and received the gift of a well located lot on a prominent corner of the residence section. This lot was promised and the deed finally made on condition that a suitable chapel be erected on it at once. An adjoining lot was reserved, and can be secured at a reduced price within a year for a parsonage. While the above plans were being worked out a Sunday school was started in a store building and afternoon preaching services begun.

There was no church organization and practically no local resources available for building a chapel. The Rev. J. F. Watson, general missionary for Southern California, decided to invite interested brethren to join him on Washington's Birthday in a building bee, and thus erect the building very largely by voluntary labor. Material for the house was ordered and carpenters employed to get the material into shape for this day's work and to prepare the foundation. On the appointed day twenty or more men, including five or six preachers, appeared on the ground with saw, hammer and zeal and the work begun at once. The accompanying pictures tell the story of the day. Interior finishing was given to contractors, and in a week further the building was ready to use.



9 A. M., FEBRUARY 22, 1912

On Sunday, March 24, 1912, the chapel was dedicated with simple but appropriate services by the Rev. Mr. Watson, assisted by the Rev. C. W. Iler and others. The building was filled nearly to the limit, and

future. The project is meeting with the most cordial reception by the people of the entire community, and is thus far the only religious work of any kind being done in this field. There are many other opportu-



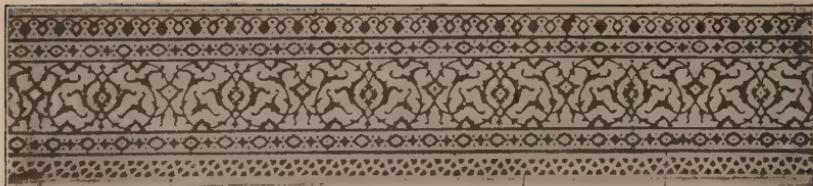
AT 11 A. M. THE LAST RAFTER GOES INTO PLACE

a deep impression made upon the new community. Already a few Baptists are permanently located in El Segundo, and an aggressive preaching and evangelistic campaign will be undertaken at once, with a view to church organization in the near

nities of like character if someone would only see the strategic importance of our being first on the ground and provide funds to preempt the field as was done in this instance.



BY 5 P. M. EXTERIOR IS COMPLETED



A Day in a Board Meeting

How the Business of the Board of Managers is Done



THE Editor has long thought that the readers of *MISSIONS*, who are of course the cream of the constituency of the American Baptist Foreign Mission Society, would enjoy such a description of one of the Board meetings of the Society as should make them feel that they had seen the wheels go 'round, and attended by proxy at least a session in which the actual conditions of the foreign mission fields are dealt with. It may not be known that the meetings of the Committee are not secret, and that missionaries and pastors and laymen are cordially invited to be present if they desire to be. This was not always so, and is not the rule with all the societies, but it is the present rule of this Society, with the exception of occasional executive sessions. Hence the Editor found no difficulty in getting in, and received a cordial welcome. He will now proceed to set down some of the experiences of his day in the Board Meeting—for it was morning, afternoon and evening, from 10 till 10.

It was the November meeting, on Wednesday, the 20th. The Board Room is on the top floor of the Ford Building. The portraits of missionary leaders on the walls, with Judson in the central place of honor, lend an impressive air to the place, recalling associations and incidents of a century of marvellous missionary history. Environment is not a small matter even for a body of men like this, who gather for important business—business of infinite importance, in fact. In this atmos-

sphere the conduct of business will be dignified, earnest and honest. The members of the Committee, as they came in and ranged themselves in a semi-circle around the chairman and secretaries, who occupied tables in the front, comported well with the surroundings. They included laymen, three of them from a distance—one as far as Chicago—and ministers, men of influence and large activities all. It meant something for these men to take an entire day out of a busy week for this voluntary, unpaid, and sometimes unappreciated service. But I knew well that this was only the sequel of sub-committee service that had taken many prior sessions. Before the questions of detail are presented to the full Committee they are carefully considered by the groups appointed to deal with the various matters, and they generally come with recommendations. In the organization of the Rooms, too, there is a Council, composed of the officers and the chairman of the Board *ex officio*, who every week go over together important matters of policy and business. To be a faithful member of such a Board involves no small outlay of time and thought, and the denomination owes much to these representatives of its interests. That was the first thought that came to me as I looked around upon the members; and it grew upon me as the day passed.

Chairman Whitney, a leading business man of Worcester, called the Board to order, and prayer was offered by Dr. DeBlois, of Boston's First Church. The docket was an interesting document fill-

ing nearly nine pages of letter-sheet closely typewritten, and containing something like 254 separate items to be passed upon. This would seem to be enough, but when it is said that not less than two and a half hours were spent in discussion on practically a single item, it will appear that much activity was required before the adjournment. Yet nothing seemed hurried or careless, owing to the care given in advance, and the clear presentation of the subjects. But I am getting ahead of the meeting.

First on the docket was unfinished business, after the records of the previous meeting. Two missionaries came in, Mr. Davies of West China, and Dr. MacKenzie of East China, thus bringing us face to face with the field. Reports of committees included a report by Dr. Barbour, former Foreign Secretary, of the meeting of the Edinburgh Conference Continuation Committee, already reported in these pages. New business brought the Treasurer to the front, and Mr. Butler, who brings to his office the methods of a keen business training, put through rapidly the matters calling for action. If he could not report a large increase from the churches thus far this year, that was not his fault, although it is undoubtedly a serious matter, as the Board fully realizes.

Then came the report of the Home Secretary, Dr. Haggard, who had been across the continent, attending State Conventions and special conferences, meeting applicants for missionary appointment, and filling in every waking hour with some kind of activity. Master of detail, with equal power of comprehension, he makes things move. He had an inspiring account to render. In his six weeks' trip he had been at six of the State Conventions, and found them all most kindly in attitude, granting full time for the discussion of the broader missionary problems. As is usual now, he did not represent the Foreign Society alone, but all the societies. His meeting with the brethren had been a great joy to him, and had strengthened his trust in the rank and file of the denomination. We have some splendid laymen in the western states, and they were taking hold with vigor. Taking up the

Three Million Dollar Campaign, he had been able to show that it was an educational process; that it was not expected to raise it this year, but it was necessary to get the churches on to this higher platform of three millions, which was a half-way house to Secretary Stackhouse's six million basis. He spoke of the strong campaign committee, headed by Prof. Shailer Mathews, who has so many things to do that he can take on one more; but who is in this movement with his heart and strength. He had gained some information that should set some people thinking, namely, that the Baptist per capita giving east of the Rockies is \$1 for all our three general societies, while west of the Rockies it is \$2.31. We have on the Pacific Coast five great men as pastors of five great churches, and all missionary men. He had been at Detroit, and we are to have there the best equipment for the Convention we have had as yet. He touched upon other matters, including the new idea of state collecting agencies, which is taking hold in many sections. As for the general outlook he felt much encouraged; but it is imperative that we move forward. We must enlist more of our strong laymen; we must have a larger number of small givers, but must also have a small number of larger givers, who will enable us to do some great things. He found an interest everywhere in the Burma centenary. It was a stirring report.

It would fail to represent the spirit of the meeting if the fact were not noted that in the midst of discussion, fifteen minutes were devoted to a special season of prayer, which made the Divine presence seem very real. This body has firm faith in the power of prayer, and when the human wisdom falters the higher sources are drawn upon, according to the promise, "If any lack wisdom, let him ask of God."

After recess, the China missionaries spoke briefly of their work which had been interrupted by the revolution. Several candidates for appointment were introduced and gave their reasons for seeking this work. Secretary Haggard related a new experience, in that three young men just about to graduate from medical col-

lege had asked for appointment as medical missionaries, and frankly stated that they were not Christians, but thought they could do more good in China than they could here, and would like to go.

Time was passing when the Foreign Department was reached, with its formidable list of items demanding several hours of earnest consideration. Secretary Franklin was in Japan, and his competent assistant, Mr. Huntington, who carries a million facts packed away in his gray matter, brought up item after item with celerity, answering readily any question, and making the work so easy that in an hour a vast amount of important business had been transacted; having to do with salaries, adjustment of appropriations, provision for children in the Philippines, requests for additional appropriations (many of which, alas, must be denied for want of funds), resignation and return of missionaries, memorial tributes, questions of policy, the Franco-Swiss situation, matters of property, conference regarding removal of Ikoko station, secretaryship and colportage work of the China Publication Society, recommendations of all sorts from the field, and so on. Think of the countries to be considered: Burma,

Assam, India, China, Japan, Philippines, Congoland, European countries—it is no wonder that for nearly four solid hours the Board wrestled with the perplexities that would not be perplexities at all if the income were what it ought to be.

The hardest thing the Board had to do was to say no to requests for extra workers, for small appropriations that mean much to the missionaries who have asked so many times before and been disappointed. As the Editor left the Board Room, pretty well tired out by his day, he realized as he never had before that if all the Baptists in our churches could sit for eight or nine hours in this intense study of mission affairs, and have to hear appeals denied that ought to be granted, there would be such an offering as would make that Three Million Dollar Campaign look small, and bring from the lips of Dr. Stackhouse, our tall man of the universe, a quick, "I told you they would do it!" as he saw his six and a half millions pouring in. May we live to see that day! Another thought came to the Editor—that he was not an applicant for membership in a missionary Board. He had discovered one thing harder than editing.



FUNERAL CORTEGE OF GENERAL NOGI OF JAPAN, WITH HIS PORTRAIT



MRS. ELVIRA L. ROGERS MEMORIAL WAGON—FIELD EAST WASHINGTON

The Gospel Wagon Evangelism

Preaching Christ to a Lone Indian

REV. JOHN S. SHRODER, of South Dakota, missionary colporter on Wagon No. 21, (Martin J. Lewis' Memorial) has been spending several months on the frontier where the country is very sparsely settled. In many instances he was the first preacher to take to the settlers the gospel message. Not always did he find them anxious to hear the word of God, but he sowed the seed. He graphically describes an interview with an Indian that may be far-reaching in its influence:

At the close of a long hard day's trip I was preparing to camp for the night on the banks of White Thunder Creek, when an Indian came up to me and I began to ask him if it would be all right for me to camp there, as I was upon Indian land, having travelled all day across the Indian Reservation, and he replied, "Sometimes maybe all right and sometimes maybe not." "Who owns this land," I asked. "An Indian across the creek; you see him pay him for it, its all right. Better you cross

the creek here, that my land and my brother's land. There's good eat there for horses. You camp there."

I thanked him for the privilege of camping on his land while I was in that neighborhood. As I started to go he called me back. "Say, what kind dog you got there?" He had noticed the dog that had followed me. I told him that it was a stray dog that insisted upon following my team, that I did not care for it and that he might have him, and then he answered in his Indian characteristic way, "Washta" (meaning "that's good") "I come get him."

About half an hour later he came to where I had camped and addressed me with his Indian greeting, "How? Good eat for horses. What kind of wagon you got there?" I proceeded to tell him all about the Wagon and its work, and that I was a preacher, and he asked to see the Bibles. I showed him what I had in the Wagon and he was especially interested in a five dollar Bible, and when in re-

sponse to his question, "How much?" I told him the price was five dollars, he said, "Me like it, but Muzza Scau Waugh—Neetcha" (meaning, "I have no money"). Then I showed him some of the Bibles we give away, and told him he might have one if he would promise to read it. He readily promised. He accepted the Bible gladly and said, "My boy he read English better." I gave him a Testament for his boy and he replied "Washta," all the time making his gestures of approval. I had a little more talk with him about his knowledge of God and church attendance, and found that he was a Roman Catholic, and as he turned to leave me he handed me a beautiful Indian bead watch fob, saying, "Hére's watch chain for you." I thanked him and bade him good night as he went away with his Bible, Testament and dog.

The next morning as I was at breakfast he came by on his way to water his horses, so I called him and invited him to come and have some breakfast with me. He accepted and sat down while I poured him a cup of coffee. Several times during the meal he expressed his approval in the usual Indian way by exclaiming, "Washta, good eat." After breakfast I read a chapter from the Bible and prayed, and he went on his way, bidding me welcome to camp any time I came that way.

I do not know what thoughts the Indian had as he went away from the Wagon, but I remembered that my Master sowed the good seed of the Kingdom beside all waters and I was glad to have had the opportunity of preaching Christ to a lone Indian out in South Dakota.

A little later the same day while I was driving along with the Wagon my Indian friend was explaining to some of his people about the Wagon and the preacher, pointing to the sky as he spoke of me. I saw the Indians make the sign of the cross as he talked about me. Not long after that several of these Indians came to the Wagon, shook hands with me, making the sign of the cross; they looked the Wagon over in a most interested manner, all the while speaking in their own language words of approval. As they turned to leave me they again made the sign of the

cross, pointing to the sky; they then shook hands with me and left.

Nearly every Indian in that neighborhood, I venture to say, had heard about the Bible Wagon, for they all have a friendly word for me when I meet them. I went on my way with the prayer in my heart that they might know the Christ of the Bible through personal faith in Him as their Saviour.



Colportage Wagons

NO. 58. "GEORGE FEAR MEMORIAL"

Eighteen miles from a post office, in camp on Sheets Flat on the Grey Bull River, Wyoming, Rev. J. A. Jordan sends this message regarding his work in that desolate region:

"At Gebo, a mining camp, the people are not very religious, but great readers; they welcome my coming, their children run to meet me and wish to see my new books. At Thermopolis I was entertained by Pastor M. O. Keller, who serves the churches at Thermopolis, Lucerne and Owl Creek. He went with me among his country people. For three days we drove from house to house 'stirring up their pure minds,' leaving books, Bibles, tracts and words of comfort and cheer.

"From there we went down Big Horn River to Neiber where there is a great country church presided over by Rev. J. M. Jones, the pioneer, the founder of nearly every church in Big Horn Basin. Then on we went to Basin, across the bad lands to Grey Bull River, up to St. Joe, where we have a little mission consisting of six or seven families, who never had any preaching until I came, then up the river to this camp where I am visiting during the day and preaching every evening, and the services are well attended. They have no preaching here at all excepting what I give them once in two months. I am arranging with Rev. Carl Fischer to visit them once a month.

"Mr. Fischer and I have just closed a combined effort, with no perceptible effect except as to the children, who attended our meetings and were much interested.

"Meetetse is an old town with two general stores, one hotel, one restaurant, two banks, all the leading secret orders, four saloons, dance hall, a Baptist meeting house with no preaching except what I give them. They have a small Sunday-school conducted by a woman who ignores the necessity of any church organization. We had no hearing, we left a good many books and tracts with the children, that is all. The weather was bad but the saloons and gambling dens had plenty of patrons all the time."

American Baptist Publication Society:

Dear Sirs: By vote of the audience I was asked to write you concerning the great work your missionary colporter, Rev. Arthur Tipton, has been accomplishing in this mining camp. The plain gospel truths, in sermon and song, were presented in such a forceful manner that many souls were won for Christ. Mr. Tipton delivers the gospel truths with power, and sings the gospel songs with peculiar sweetness and effectiveness. The atmosphere of the entire community shows



MR. AND MRS. JOHN B. SPEED TAKING A NOONDAY REST AND LUNCH

WAGON NO. 64

This wagon also is in Wyoming, that state of magnificent distances and much destitution. It is a very needy field. Rev. Arthur Tipton, missionary colporter, writes:

"One can hardly imagine such an expanse of territory yet open for settlement. I drove three days and saw only three inhabited houses. I slept in the open for over a week. Two nights I camped with freighters; by getting supper for a couple of freighters, two homes opened for me in Buffalo."

Mr. Tipton was very successful in his work at Monarch as the following letter of appreciation shows:

a decided change for good. Mr. Tipton enshrined himself in the hearts of the people to such an extent that they have asked him to return as often as possible. We express our gratitude to those who have made it possible for such a man to come into our community. I am yours for the community,

E. F. ALEXANDER,
Manager Monarch Trading Company.

WAGON NO. 26

Colporters often find themselves in unexpected places, but these experiences frequently afford unusual opportunities for preaching the gospel. J. L. Whirry, mis-

sionary in charge, gives a glimpse of a month's work and tells in the following letter what happened at the "end of the road."

"My first Sunday was spent at two schoolhouses and the Lord blessed the services at both places and some souls were saved. These places are southwest of Monmouth. From thence I wended my way toward Corvallis, arriving there in the early afternoon. I took the pastor of our church in with me and we went to Philometh, a town west of there, where we looked up our Baptist interests and found over twenty of our faith, so Bro. Dunkin arranged for services on Sunday afternoons later on.

"The following day Bro. J. B. Speed met me in Corvallis and we started for the coast, going by the way of the foot hills as far south as Elmira, touching the following towns and villages: Bellfountain, where we found a few of our people. In other days they had a strong church here but all moved away, and those we found were recent comers. One evening we saw what we were going to do, as we could finally seeing a little smoke concluded that there must be a house, and we turned through a gate into a narrow lane; after going for at least a half mile we found ourselves in full sight of the buildings and soon up against a newly built woven wire fence and no way to turn around; the woman of the house came out and told us they were changing their road and had forgotten to put up a sign. She asked us what we were going to do, as we could not back our rig up that hill for a quarter of a mile. I told her it was six o'clock so I thought we had better unhitch for the night. She agreed that it might be best, so we were royally entertained for the night. We found the husband a back-slidder, and had the privilege of getting him back into service, and we had a fine talk with his big band of children; so we felt it was a good thing that we came to the end of our road that night.

"At Alpine, the next town, we found a new place, opened up less than a year; it is on a spur of the railroad south from Corvallis to Monroe. We worked the country thoroughly on to Junction City

where we spent Sunday, and had a very good day all through. On Monday morning I had sold a large lot of books before six o'clock, and all day aided the good work as much as possible. Thence we went by way of Eugene to Elmira where our work is prospering finely under the present pastorate. And now we are well on our way for the coast.

"At Smithfield we found two churches, Methodist Episcopal and Disciple. We took what is known as the Lare Creek road and passed through the mountains; finding small ranches all along the way, except through the divide; which was some six miles. We had some very blessed experiences in the homes and at the school houses. Several were converted and Christians were strengthened. We reached Mapleton, which is as far as the wagon road goes, and from there we took the boat to Florence and the little way stops. We found Bible schools all along the way, and that the Evangelical and Presbyterians were trying to take care of these people. Many homes and individuals were destitute of Bibles, so we supplied them. We returned by way of the stage road which is the route of the new railroad from Eugene to Florence. We camped at the railroad camps as much as we could and helped the fellows to get a little vision of Christ and what it means to serve him. Thus we ended another busy month."

WAGON 35: JOHN ANDERSON MEMORIAL

Rev. C. E. Donhan, missionary on this wagon in Colorado, speaks Swedish, Norwegian and Danish fluently and finds them a great help to him in his work. In a recent letter he states that Indians, Mexicans and Scandinavians are found in Colorado. He finds in his travels people living isolated from churches who appreciate his visits; it has been years since they had the privilege of hearing the gospel. In the Swedish paper he has suggested that men go out there, take up land, earn their living and at the same time preach the gospel. He believes there are excellent fields for such men until they can be given more support by Swedish and American Baptists.



An Open Letter from the Conference of the South China Mission

TO OUR SUPPORTERS AT HOME—DEAR BRETHREN AND SISTERS:

WE send you greetings as the meeting of our Conference for the year 1912 draws to its close, and we wish to express our profound thankfulness to God for his care and guidance this past year, while China has been torn by the hugest and quickest revolution known to history. We have been kept unharmed, almost undisturbed; more than this we have been able to steadily pursue the forward policy which has been characteristic of this Mission even in troublous times.

As during the Boxer uprising we were able to complete new buildings and do much evangelizing, so we have seen, since our Conference adjourned in 1911, a new residence finished at Chao-Chow-Fu, land secured for a physician's house at Chao-Yang, and the foundation for the fine new Woman's School at Kak-Chieh (Swatow) would have been finished long ere this, had it not been for the incomparable slowness of the Chinese stonecutters. New property for local chapels has been secured both in the Kit-Yang and Chao-Yang fields and ground will soon be broken for another new building within a few miles of Swatow. Most striking of all, we have occupied a new residence center in a Province never before entered by our Society, Chang-Ning in Kiang-Si which is our most northern station, and we plan soon occupying Wei-Chow-Fu, far to the south, there to join with the men of the Southern Baptist Convention in The-

ological training for the Hak-ka people. Think of it; this farthest advance made in the year of China's most tremendous revolution!

We do not call these *outposts* for they are, to borrow the military phrase, *convergent* occupations whereby we may join forces with the Immersionists of the China Inland Mission north of us in Kiang-Si Province as well as with our Southern Baptists in this Province of Kwang-tung and the adjacent Province of Kwang-Si, and prepare the way for a future union of all of like faith and practice with us south of the Yang-tse-kiang. Another important step towards this union is the vote taken to approve one of our number accepting the urgent call of the China Baptist Publication Society to join their staff. This Society, located in Canton, is the first union work undertaken in China by Baptists of the Northern and Southern States since our separation in 1845, and its work is being greatly useful. They print a large portion of the literature we use and distribute, including the New Testament in the Swatow vernacular. That we may have the Old Testament also in this much needed version we have voted to relieve Dr. Ashmore from teaching in the Seminary sufficiently to allow him to complete the work of translation, and also to recommend the appointment of Dr. Groesbeck to the Seminary.

Every item of the above outlined program demands more men and women. And note, we are making this great advance, an advance imperative in the natural development of our work, at a time when our forces are sadly dimin-

ished; 18 of our 45 at home, only 4 of the 18 expected back this year.

We dare this because we have convictions and because we have seen the vision; convictions that we must stand by the Word of God, the vision of this wider fellowship of all who hold like faith with us. Too, we are ever more deeply impressed by the consciousness of our duty toward the sheep of our flock who are scattered about in the great Chinese colonies in Annam, Siam, Singapore, Penang, Sumatra, Java, and in Burma, also to preach the gospel to the millions there who have left this port of Swatow, from which it is said sail more emigrants than from any other port on earth. To this great "Dispersion" we must minister.

Why not let this program of advance wait till more workers are on the field equipped for service? Because opportunity waits not, and this is *the opportunity of the age*; China, vast tradition-bound China, is in transition; her millions are shaking off the bonds of time-honored custom, beginning to march in step with "modern progress." Ever a literature reverencing people, there is now rising a generation of students who learn strange tongues, imbibe a "New Teaching" and who dare drag the century-worshipped idols from their dusty shrines to play football with them in the streets. And herein is a peril, the "New Teaching" is rationalistic, denies all religious duties, the claims of any God—we shudder even to think what China will become if unchecked by any fear of "Heaven" and with the hold of her present lofty code of morals still further weakened. Now, now is the time to press upon this startled nation the glorious gospel of Jesus Christ.

Therefore, as a Conference, we are sending to the Board of Managers of our Foreign Mission Society a statement of our imperative needs. We are startled as we look back over the past five years and see that of the reinforcements asked for in 1907, when the Laymen's Deputation requested that we make a full statement of what our work demanded, not one third of those we asked for have been sent. No wonder our forces are so reduced and many workers laden to the

danger point. One of the single women missionaries must have oversight of the Bible Women, share the teaching of the Woman's School and serve as Principal of the Girls' Boarding School, regretting all the while that there is no one to take advantage of the splendid opportunities now open to reach the Chinese women in the towns and cities all about us, who are more ready to listen to the message than ever before. One of the teachers in the Seminary, who also cares for our interests in Siam, is now called upon to take oversight of work left by one who is on furlough, so that he has here the care of a field nearly a hundred miles between extremes, containing some thirty outstations and with a population numbering a million and a half. The men of Ho-Po, a most promising center, who several years ago subscribed \$4,000.00 Silver toward a hospital on condition of our sending a physician, are growing impatient and feel they are neglected and their gift despised, may become offended and hostile, and thus a menace to the prosperity of our Mission.

Such are the exigencies and dangers due to delay in supplying needs long since made known.

Realizing, therefore, as never before both our need and our opportunity we are sending an appeal for more men and women than we have ever asked before for the South China Mission and in a way that will arrest the attention of the Board as never before.

Let us in closing call special attention to this point. The crisis is upon us. Our urgent needs *cannot* be met if we must wait for men and women who have not yet completed their studies in College or Seminary. We need men and women who are ready to start *now*. Let none think that because they are already in the pastorate or engaged in some other form of Christian work in America, therefore the time is past when they should think of service in China. A few years of experience in Christian work at home has proved an admirable preparation for some of the best of missionaries. To such men and women who may read these lines we make a most earnest appeal.

We know the Board of Managers wish to help us, but they are limited by you, Brethren and Sisters of the churches of which both they and we are representatives, by the measure of your love to Christ as expressed in the consecration of life and means to this great work which was the last theme upon our Saviour's lips when he bade farewell to his disciples.

To you, therefore, we are sending this appeal direct, that you may be aroused to prayer and effort so that these great needs be met, this unparalleled opportunity not be lost.

In behalf of the Conference: J. Speicher, Wm. Ashmore, M. Sollman, G. H. Waters, J. M. Foster.

Swatow, China, Sept. 21.



OBSErvATIONS OF THE OUTLOOKER

THE OUTLOOKER has received two letters from correspondents, one of whom avows himself a socialist and the other an anarchist, while both are members of Baptist churches. The writers express courteously their disapproval of the comments made upon the red flag and anarchistic manifestations at Lawrence, and then go on to charge the Outlooker with always being on the side of capital and the oppressor class, and never having a word of sympathy for the overworked and underpaid women and children, or condemnation for the generally bad treatment of the working people by their taskmasters.



As for having and expressing some strong convictions concerning the use of the red flag in parades as a symbol of defiance of law and order, or the symbol of anarchy; also concerning what should be done with alien lawbreakers and anarchists, the Outlooker pleads guilty. But as for the other charges, they are exactly contrary to the facts. The Outlooker has been from the beginning of his study of public affairs an advocate of the weak and oppressed and dependent peoples. He has been deeply interested in every move-

ment for improvement of conditions, industrial and social. He has used voice and pen in behalf of the abolition of child labor, the shortening of hours and increasing of wages for women, the building of model tenements, the settlement of differences by arbitration, and the rights of all colors and conditions of men. He has seen the wrongs committed by capital, and has also seen the wrongs committed by organized labor, and has spoken plainly the truth as he saw it concerning both sides.



Evidently that is the struggle. So long as one champions the rights of one class it is all right. But let the Outlooker be fair and criticise the demagogues who are misleading ignorant foreigners and creating bitterness and class hatred and a spirit of defiance of constituted authority, and then he is charged with unfairness. Well, the Outlooker can appeal to the record and his own conscience. When he sees anything inconsistent with true democracy, with American ideals and principles, with the best interests of humanity, it is his aim to point it out and let the light play upon it. His aim is also to be just to all, and to apply the teachings of Jesus to every problem of our civilization; and he feels

sure his correspondents will credit him with sincerity, as he does them. Men doubtless must differ, but they can differ as Christians without any impugning of motives. We all desire to see vastly improved social conditions, and to replace wrong with righteousness.

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The Outlooker is obliged to travel occasionally on the "sleeper," that ill-ventilated abomination which gives foreigners the horrors. He has just had occasion to note once more the unparalleled facility with which the porter puts on the steam after the helpless passengers are in their berths, and fairly roasts those in the "lowers," while he also opens a few transoms and freezes those in the "uppers." There is something fairly phenomenal in the inability of a palace car porter to produce a proper temperature. The one relieving feature is the general good nature with which reproof is received. "Yes, sah, they mostly likes to be nice an' wa'm, sah!" That was all the satisfaction the Outlooker got, on remonstrating after awaking with a sizzling heat in the berth and a dull pain in the head. Some day the single compartment cars will take the place of the promiscuous affair, and at no increased cost. May it hasten!

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A morning's mail reminds the Outlooker of the multiplicity of worthy causes and of demands upon the individual purse. Here is a Rescue Mission seeking aid to erect a fine home in a fine city. Next is an appeal for a mountain church in a place where no pastor can be kept unless outsiders help. Then follows the presentation of the admirable work of a modern Movement, which has a bigger budget than its resources can meet. Nor is that the end—rather the beginning. No wonder men of means are afraid to give at all, knowing the avalanche of appeals that will fall upon them. All worthy causes—remember; that was said at the outset. But the Outlooker cannot contribute to them all. He has first to give according to his ability to certain definite objects that are responsibilities in a sense in which

these general and promiscuous appeals are not. The only safe rule, unless many mission stations are to go out of existence, is to hold pretty firmly to the regular benevolences, and if there is a surplus, select what seems to be the most reliable and needy in the "miscellaneous" column.

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Boley, Oklahoma, is said to be the largest modern town in the world inhabited exclusively by negroes. The population is about 5,000, and there is not a white man living or owning property within six miles of the town. It has ninety-six business houses, about sixty of which are of brick or stone. The town has a \$33,000 waterworks, two colleges, seven churches, three cotton gins, a telephone system, and seven miles of paved sidewalks. It is an object lesson of negro enterprise and business ability.

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Our Missionary Catechism

When and where was Adoniram Judson born?

In Malden, Massachusetts, August 9, 1788. He was the eldest son of Rev. Adoniram and Abigail Judson.

Where was his first mission established, and when?

In Rangoon, Burma, July 13, 1813. He first occupied the mission house built by the English Baptist Society, half a mile outside the town.

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Our Historical Query

When did the Turks take Constantinople?

May 29, 1453. At that time the city was the sole remnant of the great Eastern Empire of the Romans. Before 1100 the Turks had possession of the once Roman territory in Asia and ruled as far as the straits before the city of Constantinople. The first Sultan to cross over into Europe was Amfurath I., who occupied Adrianople in 1360. During the ensuing ninety years the Turks overran southeastern Europe and eventually overcame the desperate resistance of the Greeks, and Constantinople fell.



The Support of the Ministry

THAT the various Christian bodies are awaking to the critical problem of an adequate provision for the care of the ministry is daily becoming evident. The morning papers of this date (November 20, 1912) contain a dispatch from Albany, which states that Bishop Doane has offered to give up his salary so that the clergy of his diocese might receive better pay. The Bishop's generous offer was declined by the Convention. A part of what he had to say, however, is of deep interest to all Christian people:

"I wish to make an earnest appeal to you for the decent support of the clergy. They are called upon to live on salaries less than day laborers often earn, and there are no such laborers on earth for 365 days in every year. They ought to have and they must have respectable clothes and income enough to keep their families decently. Moreover, they are distressed and harassed by the continual consciousness that when they die there will be only poverty awaiting their families.

"The theory of a celibate clergy to make the ministry less expensive is in the first place contemptibly mean, and in the next place, it is plainly against the teaching of Scripture and the experience of history, for it has been a most fruitful source of dishonor and disgrace to the church."

Baptists also are awake. The Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention has a fund of \$250,000 pledged. This is only a beginning. The income of this sum, when

it shall have been all paid in, will be pitifully inadequate among more than 13,000 ministers and missionaries, exclusive of widows and dependent children. The help of every church and the co-operation of every pastor in this vital work is essential.

Many of our churches already have given this work a place in their annual budgets. Others, unable to provide for an offering in the current year but unwilling to be left out, have voted that two communion offerings shall be used for this purpose.

Meanwhile the interest of the denomination and the hopes of the destitute workers have been aroused. Appeals, pitiful and deserving, are coming from every side.

In view of the existing conditions the Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention appeals for generous individual gifts to be used for the immediate needs of the work.

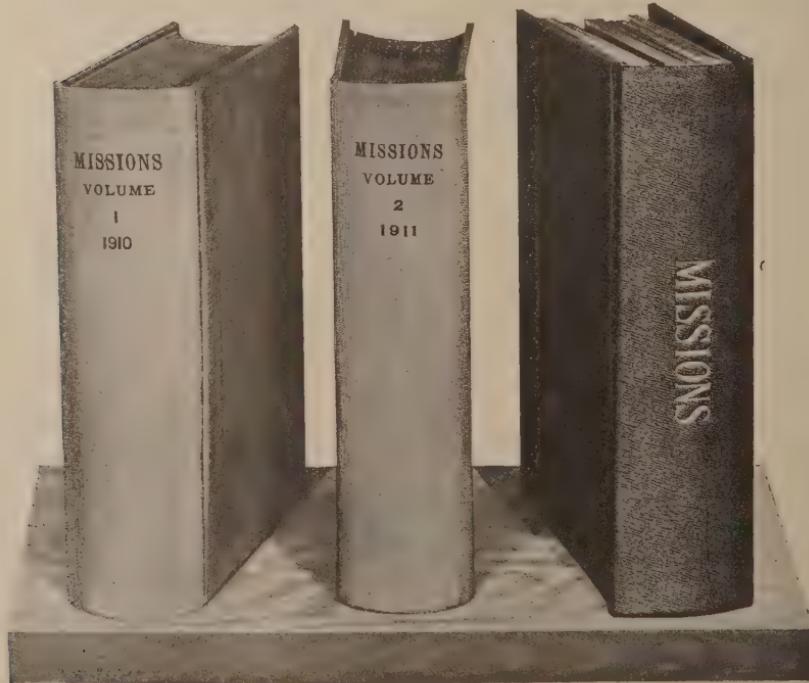
After organization is completed, the fund all collected, and the cause placed in the budget of all our churches, it is hoped that the work will be fully cared for. The present intermediate stage is the most difficult and perplexing.

Co-operative relations have been established with the Baptist Ministers' Home Society of New York, and the Baptist Ministers' Aid Society of Fenton, Mich., and contributions from the churches in their respective territories should be sent the secretaries of those organizations. If you need information write to Rev. E. T. Tomlinson, Executive Secretary, 23 E. 26th St., New York city.



COVERS OF MISSIONS FOR THE FIRST SIX MONTHS OF 1912

THESE BOUND VOLUMES ARE TO SHOW YOU WHAT YOU GET FOR FIFTY CENTS A YEAR—OVER 1100 PAGES OF MISSIONARY NEWS FROM ALL PARTS OF THE WORLD, FULLY ILLUSTRATED. THE PRICE BEARS NO RELATION TO THE VALUE. MISSIONS IN 1913 WILL BE BETTER THAN EVER. NO BAPTIST CAN AFFORD TO BE WITHOUT IT.



THE BOUND VOLUMES OF MISSIONS: VOL. 3 IN OFFICE BINDER



For the New Year

EVER-LIVING GOD; by whose mercy we have come to the gateway of another year; grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech thee, to walk more closely in thy way, and labor more faithfully in thy service, according to the teaching and example of thy Son our Lord. Open our eyes to the wondrous changes wrought by the gospel in pagan lands. Increase our interest in the peoples of China, Japan, India, Burma and the islands of the seas. Quicken our missionary zeal, that we may more adequately support thy servants who labor for us in distant lands and in our own borders. Let this year be one of great extension of thy kingdom among men, and of great spiritual power in thy church. Bring to all peoples, O God, peace and knowledge of the truth and progress in righteousness, to the glory of Thy great and holy Name. Amen.

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PRAY—

That as a result of war a new era of peace and liberty and righteousness may dawn for the peoples of Macedonia and the Balkan States.

That Christian sympathy and help may be extended generously to the innocent sufferers by war, both Christian and Turk; and that the work of the Red Cross may be prospered.

That at home and abroad the religion of Jesus may become a more living reality and a more pervasive factor in human affairs.

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New Year Thoughts

If we are seeking first the kingdom of God, if we are content to let petty things retire into their petty places and allow the things which are really large to loom upon the horizon of our hopes,

we shall not listen in sadness to the footfalls of the departing year or dread what the year to come may hold.—*George Alexander.*

God keeps the New Year in his own hand; but this we know, that we shall be led and upheld and comforted; our perplexity shall be relieved, the crooked places shall be made straight, the rough places plain, and even the valleys shall be exalted; a new song will be in our mouth at the close of the year.—*Joseph Parker.*

Help me, O God! this year to crown with beauty;

Within my thoughts to write thine own best will.

To thee anew I give myself for duty;
Take me, dear Lord, and all thy plans fulfil!

This new year make a year of holy living—

Of joyous deeds in proof of love I owe—

Breathe on my soul a spirit meek, forbearing—

Help me like thee to share my brother's woe.

As Jesus gave himself to me in serving,
So now to him this year I consecrate;
Guide thou my steps till, from thy ways unswerving,
I come to thee; and, in thy likeness, wake.

—*V. M. Hardy.*

If God is a vital reality to us so that our life is in his life and our will is his will, and with our hand we hold his hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into his light and joy perpetual. And that faith will interpret all the days of the new year, begun, continued and ended in the name of God.—*George Hodges.*



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS

Campaign in New York State

BY SECRETARY STACKHOUSE

IN our last article we gave a list of 13 places where Laymen's Meetings were being conducted in New York State. It is with pleasure that we give in this article a brief report of these meetings. This Campaign was set up under the leadership of Rev. F. H. Divine, District Secretary of the Home Mission Society and Rev. Charles W. Briggs of Ballston Spa. It will be remembered that Brother Briggs was for several years one of our very successful missionaries in the Philippines, and we want here to record our appreciation of the splendid work he did in this campaign.

Thirteen meetings of men were held beside the Sunday services and the conferences engaging the time and energy of our force of workers during the campaign.

At the Men's meetings alone we had a total attendance of 2,110 men.

In nearly every case, as is our custom the ladies who served the supper for the men remained to hear the addresses that followed. In this connection we want also to express our appreciation of the splendid service rendered our meetings by the ladies who had charge of these banquets. The general verdict by our workers was that the suppers were first class, and were served with delicacy and despatch. And we are sure that the men who surrounded the tables night after night, were so abundantly satisfied that they would endorse

every compliment we may throw toward the ladies.

The pastors too did great work in making these meetings a success. Their hearty approval, their personal efforts, their generous announcements, and their earnest sympathy with the Movement was a source of great encouragement to the workers in the campaign generally. We trust that large results may come to the local work of each congregation influenced by the meetings as well as to the work of Missions.

We were assisted in the campaign by Rev. F. H. Divine, Rev. W. W. Pratt, Rev. C. W. Briggs, Mr. Mornay Williams and Mr. Henry Bond. These brethren spoke at one or more of the meetings, and their addresses were strong, effective and greatly appreciated by the men present.

Resolutions were adopted at every meeting covering the objective of the Laymen's Movement. The financial standard for missions was set at an average of ten cents per member each week. And several of the churches are at work on the Every-member Canvass having this objective in view.

The follow-up work is being carried on by pastors and others; and a number of meetings have been arranged in churches having representatives at our meetings in order that the methods of the Movement may be brought closer to all the members of these churches. Brethren Divine, Pratt and Briggs will do all in their power to aid the pastors and churches in the follow-up work.

The personal Every-member canvass is, after all, the most effective agency in getting the largest returns both for missions and the current expenses of the church. And this canvass must be made by the local canvassing committee.

A large number of copies of *Missions* were distributed at these meetings in New-York State, and the men were urged to subscribe for this, the *best missionary organ we have.*



SNAPSHOT OF DR. STACKHOUSE AND SECRETARY SHAW OF SOUTH DAKOTA, AT THE TRAIN

(Sent by the amateur photographer)

CLEVELAND CAMPAIGN

Our next campaign will be in Cleveland, from November 29 to December 20. This gives promise of being the most comprehensive and thorough piece of work done in any American City.

The campaign opens with a big Men's Banquet, which is followed by a series of meetings touching every Baptist congregation in the City. There will be over 80 meetings in the 22 days of the campaign, and from two to four teams will be at work all the time.

The canvass will attend the campaign and be completed by the time the meetings are over.

CAMPAIGNS ELSEWHERE

We hear good reports of the work being done in Idaho and South Dakota and the Shiawassee Association where the Laymen's objective was undertaken a few months ago. The following quotations from the letters of Dr. S. P. Shaw, State Secretary for South Dakota and Rev. F. E. Stockton of Watertown which appears in the Standard of Nov. 30th, will give a fair idea of the work being done.

LETTER BY S. P. SHAW

"The Laymen's Missionary campaign is nearing its completion in our State and the response has been most remarkable. There are a few churches yet to be visited. Among those thus far visited, according to the reports to date, only two have failed to adopt the plan and in one of these the members present did not feel like pledging the church but agreed to follow the plan, as individuals. In the other the church decided to defer the matter until its new pastor shall be settled on the field. We hope to visit the remaining fields in the near future and we are confident of a complete victory in this remarkable campaign.

"The writer desires to express his appreciation of the splendid work done by the teams sent out in this campaign, also of the splendid response of the churches in arranging for the services on the dates suggested to meet the convenience of the brethren in making their itineraries. The present indications are that enough of the churches will go beyond the objective set to assure the total average of ten cents per member per week for missions for the entire membership of the State."

WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

A New Crusade

BY KATHERINE S. WESTFALL



HE last few months have been given by the Christian people of our land to the consideration of the tremendous problems which confront our country, and to the responsibilities which are ours if we make and keep America Christian.

A careful study of such questions as the rapid growth of our cities, the flooding tides of immigration, the changing rural conditions, the liquor problem, women and children as wage earners, the increase of socialism, and the favorable reception, by women especially, of the Oriental cults and religions, must impress one with the seriousness of the situation. Add to this visits to some of our Home Mission fields and missionaries,—for no matter in what section of the country you live, you need only to open your eyes and stretch out your hands to come almost immediately in contact with some phase of Home Mission work,—think of what the Master has done for you, and your heart will surely be on fire with a desire to bring some of these needy ones out from the darkness into the light. We have just been celebrating the birthday of our King, a holy, happy season, which should make us eager to make Him known and loved throughout the world. His last command committed to us a task than which there is none greater, nor which brings to the doer a larger blessing.

At the very dawn of the New Year let us unite in a new crusade which will hasten the accomplishment of our task, a crusade which will be worthy of Him whose

we are and whom we serve. In this crusade our goal, alluring and beckoning us, is the winning of America for Christ. To attain this goal we must have a passionate enthusiasm that will lead us to count no cost too great, no sacrifice too dear, if only we win the victory; an enthusiasm so contagious that it will spread through our churches and reach the heart and life of every woman with its compelling influence.

God may not have called you to the mission field, but he has given you a task which demands the best of your service and gifts, and you have not given your best until every woman has caught the vision of perfect service.

We send forth our missionaries and teachers to carry the good tidings to the women and children, to serve in Christ's stead, to be messengers of hope and joy to sad and lonely hearts; but their mission is possible only because of the love, prayers, and gifts of our constituency in the churches. We now ask of these women perhaps even a greater service, that of interesting those other women who have no share in the blessed privilege of rescuing and upbuilding a Christian nation. You are perhaps giving to the uttermost, but you can multiply your gifts ten, twenty, sixty or an hundred fold in proportion as you enlist those other women.

The unoccupied fields, the over-burdened missionaries, the little children, the women, weary and without hope, are calling to us for love and light, and will we withhold from them that which God has given us so freely? Will you join our crusade that through your loyalty and enthusiasm, unitedly our Baptist women may move forward all along the line?

A Message from Loma Linda, California

BY MRS. JANIE P. DUGGAN

From Loma Linda, California, where I am having a short time of rest, I write on passing from the work in Los Angeles to San Diego.

In my earlier letter to *MISSIONS* it was mentioned that it might be that my work in Los Angeles would be temporary, pending a decision as to some other point. The almost eight months in Los Angeles have been very interesting. The mission work among the Mexicans in our own country, to them a foreign land in customs and language, is heart touching and peculiarly engaging. A Mexican woman said to me recently, almost fiercely, "This land is ours. Your people took it from us." But they do not feel that it is their country, although they are coming to us by train and ship to find work and to escape the rigors of life on the border.

My particular work in the past months has been the opening up of certain districts, removed from the influence of our Baptist Mexican church by distance, and preparing these places for regular mission services by finding out conditions, religious status, opportunities by means of visiting many homes, and having weekly classes for children. For all the hardship of the daily lives of our "hewers of wood and drawers of water" in blue overalls and broad felt hats, and the ignorance met with in their communities, and the dense and stolid faith in the religion of their fathers, there is notwithstanding many a ray of hope and many a light spot to be found by the worker who believes the promises of God, and has learned something of men's hearts.

Some interest is being awakened in the Bible. A man said recently, "I know that the Bible is forbidden in my country, but I do not know why it is." A few hearts are opening to the truth, through interest first in what was being taught the children. An evangelical worker said to me last week: "Don —— is very different from what he was before you began having the children's class at his house. He is a popular man with the Mexicans, a political propagandista for the Madero

party, and in his speeches he used to abuse religions, although not an atheist. Now they say he is changed entirely and one never hears him speak against evangelical Christians as before."

But the work everywhere is slow and delicate and needs infinite patience and tact and earnestness. In numbers progress is small, but groups are being gathered for instruction as in the new Mexican Chapel in Los Angeles, where faithful work is being done for future service by Mr. Troyer and his wife and assistants. Regular services have been now opened by the Spanish pastor at one of the points where I have worked and small gatherings may be counted on to grow larger I hope, in time, and with the help of Miss Embree who is to take up my work at Bandini.

In the Los Angeles district, Miss Edna Miller will be able to help, coming in from Monrovia for the sewing class and visiting. I hope the friends who have so kindly kept me supplied with materials for sewing will understand that these materials are still in use in the classes, and that I shall have enough for new classes when the time comes for opening them on my new field.

We have, as yet, no mission in San Diego, nor is it our purpose to be precipitate in opening one. The need is very great where thousands of Mexicans live, so near the border of their own country. But investigation and study of the field are needed for some time before active work can be recommended to or considered by the churches. I have been asked to give some time, months perhaps, to this work. Later on it will be possible to give an address for letters, which I cannot do yet.

On this beautiful first Sunday in November flowers are gaily blooming on this hillside and the trees shade the sunny lawns as in midsummer. The pink berry clusters already drooping from the graceful pepper trees would vie with our eastern holly berries for Christmas adorning and perhaps come off victor, in all except the dear associations of auld lang syne. The air is mild yet fresh, and the sun glistens on the sprinkle of snow on a far-away peak of the San Bernardino range of mountains.

With Italian Women and Children in
East Boston

BY MAIME DAVIO

The thing that stands out most prominently in all my work with the Italians is the utter disregard of the claims of religion as it is found in Jesus Christ. Religion to many of them is understood as observance of the forms which no longer have any real influence upon their lives.

One little woman, who speaks excellent English, told me not long since that she had not been in a church in seventeen years and never expected to go again. In another home where there are seven children the father told me he would have nothing to do with the church, that he was priest enough to baptize his own family, and that he was sure that God would listen to him as quickly as He would to the priest who "wanted all the time money." However, he gave me quiet and courteous attention while I spoke of Jesus Christ our great High Priest. When I left came the question I have come to dread: "Una Protestante?" This was followed by the doubtful look, as I replied that I was. No matter what service one may render, to be a Protestant seems to annul everything that has been done for them. Nevertheless, I came away feeling that if I had sown no seed at least I had broken ground.

In one home where I have called several times I had noticed that the mother received me with considerable trepidation. Recently her attitude changed after a visit to the Sunday school. Our lesson that day was upon obedience. I urged the children to obey mother promptly, to help her in every way possible, telling several brief stories to illustrate my points. No child in the room was more interested than this little mother as I closed with a sweet little incident of Japanese filial piety. You can imagine my delight and surprise, in passing her home a few moments later, to find her awaiting me. What followed was wholly unexpected. She put her hand upon my arm and led me up to another woman, saying as she did so, "Teacher good! No Protestante! good!"

The work among the children in East Boston is quite encouraging, the attendance at the industrial and Sunday school ranging from twenty-five to forty. I wish there were larger audiences to listen to the excellent sermons of Mr. Cardellicchio, but he says "that will all come in time." In the industrial school at the Trenton Street Church the children of all nationalities attend. One day in the early spring three of my girls lingered after the others had gone. A timid "Miss Davio" caught my attention and a question or two brought a timid confession of love for the Lord Jesus and a desire to serve Him. A month later these girls were baptized by Mr. Jones. Although not Italians, they were members of the industrial school, and it is an evidence that the work with the children does pay.

As the work for the Christmas season advanced there was much to do. Mrs. Rivore secured a dialogue in Italian that pleased the parents. We sing the "Glory Song" in Italian and it is very popular with them. Often Mrs. Rivore and I have an opportunity to sing the gospel where we cannot preach it.

So much of my work is made up of little things. Ten cents spent in replacing the broken head of a doll opened one home to me; a few flowers for a sick child allowed me to enter another; postcards sent while away on my vacation awakened interest in other homes; an hour in the hospital, another in the court room, securing and using a library card for Italian books, obtaining positions for boys and girls, planning and giving a party, trimming a hat, cutting out a dress, attending a wedding, assisting where death has entered the home, are some of the items that have opened doors to our work. It is simply "here a little and there a little," "line upon line and precept upon precept," but always with the hope of extending the kingdom of our Lord and Saviour.

SEND 75 CENTS FOR THE BOOK
"UNDER THE PROPHET IN UTAH"
If You Would Know MORMONISM

A Missionary Mosaic

MATHILDE BROWN, BOSTON:

Multitudes of immigrants are coming over at this time and among them are crowds of young people who need our help. Many are sick in the hospitals. A young girl who was very ill accepted Christ before she became unconscious. Only twice in the four days that I watched over her did she become rational. I whispered, "Jesus is with you," and there came such a smile upon the dying face I thanked God for sending me with the message while she had command of her faculties. It was my duty to write her mother, many thousands of miles away, that her daughter had gone, and I told her of the peaceful death of her dear one who although a stranger in a strange land had a friend at her side who ministered to her physical needs and above all pointed her to the Lord Jesus.

NELLIE S. MORGAN, CHEYENNE, WYOMING:

Miss Morgan reached her extensive field in October and received a hearty welcome from the pastor and church members. She has found many opportunities for service and reports the people ready and willing to co-operate with her.

A group of young women have organized for definite missionary work, with plans defined and location secured. Miss Morgan writes:

Cleaning day came next, and while busy with this two boys were just as busy distributing cards announcing the opening of a sewing school and Bible school. Yes, and this was "Donation Day" also. Gladly did we receive the needed articles for the inside furnishing of the house, and felt that it was another evidence of God's approval of the work.

The time for sewing school came and we wondered how many would come. Five came and had a happy time together. They left promising to be there for Bible school and to bring some friends with them. I have always found children to be splendid advertisers and so it proved in this case, for we organized our Bible school not with five but with seventeen boys and girls. We expect to have other

meetings going on soon. We want this Q. O. A. Chapel to be a bright and shining light in this section of the city.

While this work has taken much time other things have been done. A Junior Society was organized with five boys. Where were the girls? Oh, they all forgot but one, and she wouldn't come in and be the only girl present. But we forgave them for they redeemed themselves the next week by bringing our membership up to twenty-five.

ANNA HUGHES, SHERIDAN, WYOMING:

Upon returning from my vacation this summer I found the saloon building in which we had been holding our meetings at New Acme was being remodeled for a meat market. So being without a meeting place we first met in a home and then in a natural park near the camp, but upon the completion of the new school building we have been comfortably housed in one of the rooms. Our Sunday school has taken on new interest. We have a new organ and are prepared to use the graded lesson system—the Keystone. On Sunday night we had the first preaching service in the new school building. Many came over from Monarch to attend and they are eager for us to hold week night meetings. We can do this now as the street railway company built some comfortable waiting stations at Monarch and New Acme and we shall not be compelled to stand out in the cold and blizzard as heretofore. The women of the camp have become interested and insist upon paying my carfare. They have also visited the meeting and manifested their sympathy in other ways.

RAHME HAIDER, LOS ANGELES:

Some time ago I was compelled to close school on account of infantile paralysis, and on coming back to the field found the work I had been trying to build up was almost destroyed. The priests and sisters have been investigating the work, and not only forbid the children coming to our Sunday school, but have taken them out of the Macy Street school which is near by and compelled them to attend the Sisters' school. The children complain,

however, that they do not enjoy going there and the only thing for me to do is to work quietly and pray for guidance.

HELEN TENHAVEN, DETROIT:

A young man, a member of our night school, when asked if he was a Christian, said: "How I to know which right; dere be de Catholic, then down town dose what get on de floor and make much noise and pray loud, and here are de Baptists, now what be right religion?" He has been led to see the truth as we believe it to be taught in the Bible, and has united with the church.

Not only has Catholicism a strong hold upon our foreign population, but many are becoming infidels, and they too forbid their children to attend our industrial and Sunday schools.

FANNIE ALLEN, SEATTLE:

As I have opportunity I am emphasizing the fact that the Sunday school is the educational department of the church. There is a place in it for every one from baby-hood to old age. It affords the church's greatest opportunity to win souls for Christ. I feel more and more the importance of the work.

SEÑORITA LUISA MAS, CAGUAS, PORTO RICO, RECENTLY APPOINTED:

I have always lived in Caguas. Like all of my people I was duly instructed in Catholicism and became a devout follower. It is an easy religion to practise and like my people I practised it. I was first attracted to Protestantism by the hymns. My grandmother and an aunt were converted and I used to hear them singing and praying. My grandmother became ill and died. Her going out was a fearless passing over and the joy that she experienced in the last hours made a deep impression in me. Then my aunt began to talk to me about being a Christian (Protestant). About this time two young lady missionaries came to Caguas from your Society and they encouraged me. Finally I was baptized May 12, 1907, in a river near Caguas. Soon afterward I began doing special study with

the missionaries and in the following year began to teach a class in the Sunday school. In December, 1911, I was employed by the Society to give half of my time to the work of visiting. I teach in the Caguas Sunday school. In the afternoon at 4 o'clock I conduct a Sunday school in one of the suburbs of Caguas, average attendance 28. The remainder of my time is given to visiting in the interest of the Caguas Sunday school.

ESTER S. PALACIOS, CAGUAS, P. R.

I am enclosing you a picture of a group of "The Fieles" Bible class. I am sorry I could not get them all together. There are about fifty women and young ladies in the class and they are doing a splendid work. The younger girls in the front row, daughters of women in the class, never miss a meeting, hence they have been made members. We are so proud of this organized class of women, for they are indeed a blessing to the Caguas church. The spirit of giving is one of the things for which the class is distinguished. The offering they give at the monthly missionary meeting (\$50 last year) is used only for missions. The socials, entertainments and other extras requiring money are cared for by extra offerings. They are now working to make the church a Christmas present of a platform carpet. You see they are learning that it is more blessed to give than to receive.

Once each month I have a mother's meeting with an average attendance of sixteen mothers. It is a joy to be with them and talk about how best they may help their children and homes. After the lesson we have a social time and I always try to have some refreshments for them. Some of them contribute toward this small but much enjoyed occasion.

SCHOOL WORK:

Rosa Jones Holloman, of Waters Normal Institute, Winton, writes: Our students enter into their work with much zeal. They have a wide-awake and promising circle among the girls known as the Reynolds Home Mission Circle. The Lyceum League and an Athletic Association both do good work.

YOUNG WOMEN'S SOCIETIES

"A Day in Hopi Land"

TOREVA, ARIZONA.

Dear Girls: Would you like to spend a day with a missionary in Hopiland? We begin our day at 8:30 A. M., when the ponies are saddled and brought to the door, and, accompanied by our interpreter, we are soon mounted and on our way to Toreva where we give Bible Lessons to the children in the Government day school, four days each week.

After our lesson is given we hasten on to Mo-se-pa, another school a mile and a half from Toreva. This school is situated at the foot of a very high mesa, and on the top of which is the village of Chun-no-py. After giving the lesson in this school we leave our ponies, and begin the climb of eight hundred feet. In some places we climb up the sides of gigantic rocks with only little holes worn in the rock for footholds. The view of the surrounding country from here as we near the top is wonderful. On our left far be-

low, are the red roofs of the school buildings gleaming in the sunlight, on our right miles and miles of level plains stretching far away to the western horizon, where we view the beautiful snow-capped mountain peaks.

The great rocks towering just above us, as we get near the top, have large crevices in them, and Steve tells us that when the children under ten years of age die in the village, their parents take the bodies and throw them down into these crevices to the spirits who are supposed to dwell there.

When we reach the top we find a flat table-land, and right before us is the village. The houses are made of stone and mud, having flat roofs and are two and three stories high. There are spaces between the rows of houses called courts, and these are for the use of burros, dogs, chickens and children. Before the children are old enough to attend school most of them are clad only in "sunshine" and



CLIMBING THE MESA AT TOREVA



THE SPIDER WOMAN'S ALTAR

as we pass through the courts we are surrounded by a number of these little brown skinned children asking for pictures.

Now we will enter one of their homes: We find ourselves in a one-room house, with whitewashed walls. A fireplace and a corn bin occupy one corner, while on the



ON THE TRAIL TO THE VILLAGE

walls hang pieces of raw mutton, saddles, harnesses, blankets, quilts and sheepskins. The Hopi bed consists of a sheepskin and a blanket spread on the floor at night, and in the morning when the members of the family get up each one makes his own bed by hanging it up on the wall. In this home the woman is very busy bleaching grass for baskets, while her husband is weaving a blanket. The Hopi men weave all of the Hopi dresses for their wives out of wool taken from their black sheep. They also make the family shoes out of cowhide and buckskin, and buttons out of silver coins. After a short visit we go to the next home where we find three women making "piki," an Indian cornbread. Two of the women grind the corn between stones and the other woman mixes

the meal with water and ashes, and then smears it on a flat hot stone, baking it in thin sheets that are folded and made into rolls about a foot long.

In the next court we see a large blanket put over two poles that are placed before the door. You will say "What's that?" but when we enter the home, the mystery is all cleared when we find the family is rejoicing over the new arrival. When a new baby arrives in a Hopi home, the old grandmother gives the baby his first bath in the following way: She puts water in her mouth to warm it and then squirts it all over the little body, after which it



AN ADVOCATE OF THE SIMPLE LIFE

is wrapped in a blanket and strapped on a board. We are just in time to see the family eat their noonday meal. In the center of the room, on the floor, is a large bowl of hominy and mutton; around this seated on the low stools or on the floor, are the members of the family, each one dipping into the same dish for each mouthfull.

In another home we find a basket party, where several women have gathered to work together. We showed them a Bible

picture and asked them if they would like to hear the story about it, and while Steve interpreted it to them they listened and one by one dropped their work, and at the end of every sentence would say "Aho" meaning that they were very much interested.

As we went home, we longed more than ever to lead these people to a knowledge of Him who came that they might have life, and that they might have it more abundantly.

Sincerely yours,
ANNA H. NELSON.



The New China

MY DEAR LIGHT BEARERS: Of course you are interested in the newest republic on the face of the earth. All the boys and girls may well be watching China for the latest developments, for the giant is waking up and strange things are happening in that country.

Here in America, too, the spirit of progress among the Chinese is remarkable. Miss Martha Ames, who is at the head of the work for the Chinese in San Francisco, under the auspices of the Woman's American Baptist Home Mission Society, writes of the celebration of the first anniversary of the republic. She says:

The new Chinese flags were floating everywhere. A large procession with gay banners and bands of music passed about the streets. The immense paper dragon, the oldtime standards, and the Chinese music that formerly made the Chinese procession so grotesque and interesting to white people were absent. Now the Chinese wish to be as much like Americans as possible. A great banquet was held and Dr. Sun Yat Sen's son was the guest of honor. The Christians of all denominations gathered that afternoon to pray for the prosperity of China and the advancement of the gospel there.

The Chinese on the coast, especially the younger ones, take much pride in the new condition of affairs in China. The old has lost its charm and it is the new that governs. Queues are tabooed. Anyone who still clings to his old custom of wearing one is called a "Manchu," the worst opprobrium. Idolatry to a large extent is passing away. Worship days that we used to hear much about now pass

without much notice. And of course if these days are little observed, idolatry has lost its power.

One of our most prominent missionaries here in San Francisco, (and one who spent a number of years in China), used to say, "Christianity never will make great headway among the Chinese until Chinese New Year is done away with." There were so many heathen ceremonies and so much idol worship connected with the keeping of the day that it was almost impossible for even the Christians not to be more or less drawn away by them. The Chinese New Year's has passed away with the old empire. And I was reading within a few days that the officials of the Canton Province had ordered that another important worship day be abolished. This was for the special worship of the boat dragon, and was second only to the New Year's.

We still see some of the idols in the dwellings, but little is said about them. Even in some of these homes I have found a number of mothers who seemed pleased to tell me of some of their children who are now Christians.

The prejudice against Christianity is to a large extent gone. It is asserted on good authority that 200 of the 320 higher officials of Canton province are Christians. One of the prominent Chinese Christians of San Francisco, Rev. Ng Poon Chew, returned to China after an absence of thirty-three years. He tells of going to a temple in his village and talking with the temple keeper. The old temple keeper said to him, "There is no business now. When you were a boy everybody came to worship. People had to take

turns to find a place before the idol to worship. Now only a few old people come when other people don't know it." A few weeks before the village elders had met to talk of changing the temple to a schoolhouse.

There are many indications that China is turning from her idols. Now what we all want is to see the Chinese people of China and of America coming to Christ. There never will be a more opportune time than the present in which to point them to the true God. I would like to ask the prayers of God's people for this work, especially at this time.

Our schools are fairly well attended.

The primary and kindergarten rooms are full—the kindergarten to overflowing. In my room I have the boys above the primary and larger boys just from China. Many of the latter class stay but for a short time. But we can give them some of the precious truths of the Gospel while they are with us, and we have the promise that God's word shall not be void, but shall accomplish that which He pleases, and shall prosper in the thing whereto it is sent. I have been encouraged by hearing lately of a number of these boys who have accepted Christ, and we trust many more will come.



LITTLE EMILY AH KING AND RUTH ANNIE LEE

The Baby Band

2969 Vernon Avenue, Chicago.

MY DEAR BABY BAND CHILDREN:

Have you seen the new invitation card that you babies can use in getting new names for your band? It is pink to match the other printed matter that goes with your department. Here is the black and white reproduction in *MISSIONS*. This baby girl whose sweet little face is looking up into yours has deep blue eyes, like

violets, and she has curly auburn hair and her name is Carol—not Christmas Carol, but every day in the week Carol. When she laughs it sounds like a chime of tiny silver bells, so sweet and clear. Isn't she a lovely Baby Band sister? She is going to help you get the names of a great many more babies for our Baby Band lists. We need all the Baptist babies all over our great land to help support our kindergartens—our Gospel kindergartens—in Mexico and among the Chinese in San



SOME BABIES IN MISCOAX, MEXICO

Francisco, and if possible to open other kindergartens among the thousands of little people in this great big America.

How can you help? Why, dear baby, through mother, auntie, grandmother, the Baby Band leader, or the superintendent of the Primary Sunday School. Ask one of them to give you your little pink cradle bank for this quarter. We can send you all you will need if you do not have them on hand. There are a great many of them lying up on our shelves this very minute, just *aching* to start off to help little tots like you. I can almost hear them rocking in their eagerness to be off to the babies from Maine to California and to gather up the brown pennies, the round nickles and the shining ten cent pieces. We should be glad to send you several dozens and have you pass them on to the members of the Band and to other babies in the church and congregation.

Of course you have the Baby Band annual certificate? Next year there will be a new face on the pretty card that we shall send you for your yearly membership fee, and we shall have a new face on the certificate each year for seven years in succession. By the way, have you had a Baby Band party this year? Its lots of

fun and is just the loveliest kind of a party, because the baby is the guest of honor and the whole family want to go to the party, too. We shall be glad to send our cunning little Dutch Dollies to help you. These quaint little ladies with their brightly colored dresses, poke bonnets and pantalettes make their own appeal, especially if the invitation, written on the capacious skirt, is carefully worded. We will send you a dozen for twenty-five cents or a hundred for a dollar and fifty cents. Send to the Literature Department of the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Ill. Send also a two cent stamp for our catalogue of literature and see what excellent helps we have for this department. We want all the babies enlisted in this great cause of missions, because we have found that it is true that "a little child shall lead them," and many fathers and mothers have learned to love Jesus because the baby led them to the Sunday school and church. We want a great deal more money for our work for little children, and we are counting upon the Baby Band to help us. With much love to all the babies, faithfully your friend,

FRANCES M. SCHUYLER.

**The Hospital at Spelman Seminary,
Atlanta, Ga.**

Mabel A. Topping, of Spelman Seminary, in telling of the opening of the hospital after the vacation period writes; "Miss Currie and Miss Innis, the new dean and superintendent, have taken charge of their work in a capable manner, which promises well for the success of the year's work. They are graduates of Newton Hospital, Newton Mass. Miss Currie has lately held a position as superintendent in the Worcester Memorial Hospital. Both are fine Christian women. While we welcome the new workers, we do not forget that we owe a debt of gratitude to those who have carried on the work for

so many years and brought it to its present condition.

We are often gratified by hearing kind words about our nurses. The other day a leading white physician of this city said that he had never seen a better nurse than one of our girls proved to be while employed in his own family. Three of our graduates hold responsible positions as hospital superintendents. One has held her position for five years. We feel that the training of colored nurses is a most valuable work and sincerely hope that the knowledge of sanitation, hygiene and other subjects acquired by our nurses in training and practiced among the people may act as a leaven "to leaven the whole lump."



Prayer Calendar for January

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

Jan. 8—MISS ALICE MATTHEWS, missionary among mining population, Novinger, Mo. Miss ROSABEL RIDER, field worker, Richmond, Va. Miss ESTELLA FREEMAN, field worker among Negroes, James City, N. C.

Jan. 11—MISS EVELYN BRONELLE, missionary nurse, New York City, N. Y.

Jan. 12—MISS IDELLA CASON, matron, Florida Baptist Academy, Jacksonville, Fla. Miss LORILLA E. BUSHNELL, superintendent of Fireside Schools, Nashville, Tenn.

Jan. 21—MISS ESTHER SCHERLING, missionary among Scandinavians, Denver, Colo. Miss EVA HILL, missionary among American Populations, Portland, Oregon.

Jan. 25—MISS FRANCES M. SCHUYLER, Editorial Secretary Woman's American Baptist Home Mission Society, Chicago, Ill.

Jan. 26—MRS. PAULA B. TOOMS, field worker among Mexicans, Puebla, Mexico.

Jan. 27—MISS RAHME HAIDER, missionary among Syrians, Los Angeles, Calif. Mrs. ROSA B. FULLER, preceptress, Howe Bible Institute, Memphis, Tenn.

Jan. 30—MISS EVELINA O. WERDEN, teacher in Spelman Seminary, Atlanta, Ga.

Feb. 1—MISS ANNA KNOF, general missionary in the Dakotas.

Feb. 5—MISS SABINA ERICKSON, missionary among Scandinavians, Los Angeles, Calif. Miss ELLA VARIAN, field worker among Negroes, Vicksburg, Miss.

Feb. 6—MISS ETHEL RYAN, missionary among Piute Indians, Fallon, Nevada.

Mission Study Outline

MORMONISM THE ISLAM OF AMERICA

CHAPTER I. PART 2
Quiz on Chapter 1

What was the early character of Smith and his family?

What peculiar religious experiences were common at this time?

Was the persecution of the Mormons due to their belief or to their practices?

Trace the history of the Mormon colony in Missouri—in Nauvoo?

What brought them into conflict with the United States authorities?

From the beginning of their organization what does history show their attitude toward law and order to be?

Why did they promulgate the doctrine of polygamy?

Define the character and career of Brigham Young.

Tell briefly the story of the Mountain Meadow Massacre and the hand-cart movement.

What were the main points in the official protest of the citizens against Mormon control?

A comparative study of peculiar religious movements—Mormonism, Millerism, Dowieism, Holy Ghosters and others would be illuminating and interesting.

Compare with revivals of Luther, Wesley and Moody.

Study character and motives of founders.

Does the attitude of the Mormons toward our government resemble the attitude of the Huguenots, Waldensians and Puritans toward their respective governments?

How far is our government justified in interfering with the religious belief and organizations of its people?

FACTS TO BE EMPHASIZED

Inconsistent lives of Smith, Young and their followers.

Mormon hostile attitude from first to last toward United States government.

Political intrigues and power of the hierarchy.

The main purpose of studying carefully the early days of Mormonism must not be forgotten. The claim is made that Joseph Smith, Jr., was a martyr, and that his followers were unjustly and unkindly driven from place to place. Thus an appeal to sympathy and a popular love of justice is made which is not founded upon facts. For this reason the facts should be known that the lawless and immoral acts of the people and many of the leaders exasperated and wore out the patience of every community in which they settled, to a degree that they could no longer be tolerated. Smith, Rigdon and others brought down upon themselves the righteous indignation of their neighbors and are not entitled to a particle of sympathy for the consequences they suffered.

Note the arrogant assumption of the Pharisaism wholly contrary to the spirit of Christ.

THE THIRD HISTORICAL PERIOD

The third period: 1831-1838. Manifestations of lawlessness, "revelations" which released Mormons from paying just debts as well as a command to appropriate the riches of the Gentiles for their own use. The tithing system promoted; a corner stone laid for a new temple at Far West, a building never erected; Cowdrey, Whittier and Johnson cut off from the church for resisting authority of Smith; Rigdon preached famous "Salt Sermon" advocating extermination of all Gentiles; Missourians become infuriated; Smith and Rigdon fled; others in jail for six months and the mass of the people seek new homes.

FOURTH HISTORICAL PERIOD

The fourth period covers their stay in Illinois, 1838-1846. Welcomed for political reasons by the people of the little village of Commerce, near Quincy. Smith not pleased, founded Nauvoo. Aspired to be President of the United States. Actions toward women and avowal of polygamy again disgusted and angered community. Mob action unwise and illegal.

FIFTH HISTORICAL PERIOD

The fifth historical period includes accession of Brigham Young to leadership; secession of Smith's advocates; removal to Utah and development of present hierarchy; principal events are the early hardships; hand-cart scheme; Mountain Meadow Massacre by order of Brigham Young to John Doyle Lee; long conflict between U. S. Government and Mormon Church; organized Z. C. M. I.; the death of Young, leaving twenty-five wives and fifty-four children; passage of the Edmunds-Tucker law against polygamy and enforcement of the Woodruff manifesto and admission to statehood.

A symposium of one minute reasons why Mormonism is unchristian, untrue, illegal, fraudulent, immoral and criminal in its teachings and tendencies would be helpful.



New Auxiliaries

California—Ocean Beach.
Nebraska—Lincoln (Y. W.).
New York—Delhi (Y. W.).
Pennsylvania—New Kensington.

New State Directors

Idaho—Mrs. B. H. Ward, Jerome.

New Directors

Kansas—Jewell Association, Mrs. Winnie Prowant, Smith Center; Southeast Association (Y. W. & Ch.); Miss Mary A. Canfield, 2430 Corn-ing Ave., Parsons.

Montana—Flathead Association, Mrs. J. E. Thomas, Eureka; Southern Association, Mrs. E. L. Norris, Helena.
Nebraska—Loup and Elkhorn Association (Y. W. & Ch.), Mrs. Myrtle Eymann Price, Leigh; South Central Association (Y. W.), Mrs. Emma Wilson Bohnett, 611 S. Lincoln Ave., Hastings; Republican Valley Association (Y. W. & Ch.), Mrs. L. E. Hunt, Guide Rock.
Pennsylvania—Centre Association, Miss Florence Dysart, Tipton; Ten Mile Association (Y. W. & Ch.), Miss Carrie Stentz, Waynesburg.
Washington (W.)—Northwestern Association, Mrs. W. E. Mercer, 413 32nd Ave., Seattle.
Wisconsin—Winnebago Association (Y. W. & Ch.), Mrs. S. H. Hatch, 35 Wright St., Oshkosh.

Wants of Missionaries

AMERICAN POPULATIONS IN THE WEST

Miss Ada Shepherd, Eureka, Utah—Materials for Sewing School.
Miss Clara Flint, 3042 W. 26th St., Denver, Colo.—Children's clothing and other clothing for needy families.

CUBANS

Miss Mercedes Grane, Palma Soriano, Cuba—Spanish tracts.
Miss Gabriella Jiminez, San Luis de Oriente, Cuba—Patchwork.

GERMANS

Miss Anna M. Dingel, 733-7th St., Milwaukee, Wis.—Basted aprons for mothers, and children from 6 to 14, basted petticoats for children.

INDIANS

Miss Lillie R. Corwin, 91 Bell St., Reno, Nev.—Cut patchwork.

ITALIANS

Miss Freda Koeker, 213 E. 123rd St., New York, N. Y.—Pictures for scrap books.

NEGROES

Miss Henrietta Bedgood, Dermott Academy, Dermott, Ark.—Bedding, Bibles, spoons.
Miss Caroline Grover, Spelman Seminary, Atlanta, Ga.—Discarded feather beds to be made into pillows.

Mr. C. S. Brown, Waters Normal Institute, Winston, N. C.—Sheets, quilts, school furnishings.
Miss Carrie A. Hunt, Mather School, Beaufort, S. C.—Fire extinguishers, umbrellas, shoes, rubbers (large sizes), children's clothing, quilt pieces, bed spreads (1 3/4 yds. wide), sheets, looking glasses, granite dishes, caps and aprons for cooking class.

Mr. T. B. Maxwell, 3672 Wabash Ave., Chicago, Ill.—Books and clothing for boys and girls.

Miss Elsie R. Allen, Hartshorn Memorial College, Richmond, Va.—Sewing machine, good books for library.

Miss Rose Anstey, Selma University, Selma, Ala.—Cloth for dusters, books for young women's library, covers for stands and dressers, white cheese cloth for sash curtains.

Miss Ella M. Varian, 1703 Monroe St., Vicksburg, Miss.—Basted handkerchiefs, clothing, bedding.

Mr. Mattie A. Coleman, Coleman Academy, Gibson, La.—Clothing, bedding, kitchen utensils, dishes, table cloths (oil or cloth).

Mr. Mary Flowers, 513 Mulberry St., Nashville, Tenn.—Quilts and comfortables, bed linen.

Mr. Sarah Germany, 748 S. Roman St., New Orleans, La.—Handkerchiefs for head coverings and stockings for old women, clothing, shoes and coats for children, bedding.

POLES

Miss Augusta Johnson, 559-4th Ave., Milwaukee, Wis.—Frock cards, old clothes, basted garments for Industrial School.

SLAVIC RACES

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Mo.—Clothing for women and children.

FROM THE EDITOR'S NOTE BOOK

Significant Facts

A dispatch from Hankow, China, tells of the beheading of fourteen men and two women who were concerned in the murder of Miss Hilda Nelson and seven other Christian children of the Sing-an-Fu school. Miss Nelson was the daughter of Dr. P. Nelson, an American missionary, and these were the first murders committed under the rule of the Republic, which has meted out summary punishment after due trial. Through direct representations of the missionary boards, American and English, the higher authorities of Pekin ordered the officials of Sing-an-Fu to search out the criminals, all of whom confessed. The ringleader was one Julo, a wealthy young planter, who was also responsible for the murder of Mrs. Beckman and Mr. Wyatt, missionary assistants, besides many Christian natives.

The surveyor of the port of New York says that opium is a greater menace to New York than liquor, and if the present smuggling goes on and the use of the drug grows at the rate of the last few years, we shall be able to sympathize with the Chinese in their efforts to prohibit the growth, importation and sale of opium in that drug-cursed land.

Mr. C. T. Studd of England plans to open a new mission in the southeastern Soudan, a comparatively unknown and barbarous section. He appealed to the men at Cambridge University to help him, and fifteen responded, three of whom will go out with him in January as pioneer missionaries.

The Valenciana church at Guanajuato, Mexico, said to be the finest church edifice erected at individual expense, was built by the man who discovered the Valenciana gold mine, which has produced over \$300,000,000 worth of ore. It was a thank offering, and cost over a million.

Missionary Itemizations

MATERIAL FOR QUOTATION GATHERED BY
REV. L. A. GOULD

A steamship line between Manila and Hongkong now flies the American flag.

The Queen of Greece has urged that Bible classes be organized among college students in Greece.

During the past twenty-five years 2,200,000 Jews have emigrated from Russia.

Fifty commanding officers will locate Salvation Army posts in China.

The Chinese Students' Union of the World maintains a church and a pastor in Tokio for the benefit of Chinese students in that city.

The Protestant missionary bodies in India are assisted by 39,000 native workers. Of this number 1665 are ordained ministers.

A Young Men's Christian association at Rangoon, Burma, will make provision for the wants of the students who attend the Rangoon government college.

In Tokio there are about 2900 school teachers. Of this number 1100 are women.

Both the Swedish and Norwegian governments have set apart money for lectures to warn the people against Mormonism. The Mormons are being expelled from Sweden.

The leading athlete of Greece, an Olympic champion, a Christian man, acted as interpreter for Sherwood Eddy in his meetings in Greece.

Thirty years ago a Chinese farmer bought a New Testament. For twenty-three years he lived by the book without seeing a missionary. Now he has been discovered and a church of fifteen members has been organized in his town.

In educational work in India the British have 25 colleges, 4129 college students, 7064 schools and 333,460 scholars. The Americans have 13 colleges, 1420 college students, 6110 schools and 172,564 scholars.

THE JUNIORS

A Naughty Little Flower

Ah Hwa in Chinese means "little flower." Every morning a little girl by that name comes to our day school at the gate of the compound. Her nurse brings her, but she is in such a hurry to get there she gets away ahead of her nurse whose feet are bound and who cannot walk as fast as Ah Hwa. But the days that it rains she does not get ahead of her nurse because then she must come on her nurse's back.

Little Flower does just as she pleases at home and so sometimes she is a very naughty Little Flower in school. One day she would do everything but make 2, and 2 she would not make, so the arithmetic lesson was sadly interrupted, for you never

could slip in a 2 that Little Flower did not notice. When the teacher insisted Ah Hwa dug her dirty little fists into her eyes and wailed. So the Chinese girl who was just learning to teach went over to the school where the big girls were studying, to get the principal. And the principal, her assistant, and the new little Chinese teacher all tried to make little Ah Hwa make 2. But Ah Hwa never did anything at home that she did not want to; so she wailed her biggest, finest wail until her back shook. Then the principal got some beans and drew a great big 1 and 2 and 3. Then she showed Ah Hwa what fun it was to lay beans all along the lines, especially little curly lines. And lo the naughty Little Flower had made a 2!



NAUGHTY LITTLE FLOWER WHO WOULD NOT MAKE 2



Power for Our Tasks

"Do not pray for easy lives!
 Pray to be stronger men!
 Do not pray for tasks equal to your
 powers.
 Pray for powers equal to your tasks!"

Phillips Brooks never said a greater thing than this.

Tasks equal to our powers are altogether too small to win the world for Christ. Power equal to our tasks He promises for the asking, and who more than the foreign missionary worker needs to claim this promise?

We present to you in this number one set of needs—the Evangelistic—from one section—South China—of one country in which we are striving to carry on the missionary enterprise.

Multiply this by the number of kinds of work in which we are engaged,—evangelistic, medical, educational, industrial; and this by the number of countries in which we are working—seven—and you may get some faint idea of the magnitude of the immediate task for which our powers need enlargement.

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Some Results of the Jubilee

As will be seen from letters appearing in this number four new buildings are under way, and at least three of them will probably be in use by the time this issue of *MISSIONS* reaches the reader,—the first building for Miss Mead's Bible Woman's Training School at Osaka, Japan, the new home for our Bible Woman's Training School in Swatow, South China, the Woman's hospital at Huchow, East China, and the building for the woman's boarding school at Huchow.

We have also bought land in the Philippines where we hope some day to put up a suitable house for Miss Bissinger's school for high class girls.

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A Day of United Prayer

A day of united prayer will be observed by all Women's Foreign Missionary Societies, Thursday, January 9, 1912.

Thursday, during the week of prayer in January, was chosen by Women's Boards of Foreign Missions at their Triennial Conference in Philadelphia, as a day for united prayer. Women in every village and town in our country are earnestly requested to meet in some central place for such a service. If no Jubilee Continuation Committee exists to plan for such a service, let an interdenominational committee be chosen immediately, representing all evangelical churches. This committee will secure leaders and place of meeting, send out notices for church calendars and the press, and from the Cycle of Prayer may select the most important and urgent topics for this time. These are *prayer* services. Beyond a brief Bible reading and illuminating comments on the topics for the hour, with devotional hymns, the entire time should be spent in prayer. No addresses will be needed. Surely with the great crisis before us, earnest, united prayer is needed. And we need to pray for ourselves lest we fail in the day of His power.

The Prayer Cycle may be obtained from any Woman's Board of Foreign Missions, and is for use throughout the year.

Who will take the initiative in your community and in your church? Why not *you*?

Swatow American Mission Compound

BY DR. ANNA K. SCOTT

You have all heard of our beautiful Compound. It is said to rival all others in China. Fifty years ago it was a bleak and barren region without a blade of vegetation, the soil disintegrated granite, huge rocks and boulders covering the hills. When Dr. Ashmore invested money in this barren spot some of the shipping merchants said, "What does that fool of an American think he can make of that place? A fine Mission Compound it will make. The Yankees are welcome to it." You can get but a faint conception of its beauty from a photograph. But come and walk its winding paths and see our beautiful flowers and oriental plants. Our graceful bamboo trees and our big banyans are an ever increasing joy. And we have a tennis lawn across which blow refreshing breezes. Here we gather in the cool of the evening after our day's work is done and talk of our hopes and plans, our joys and sorrows. The tennis lawn is also the play-ground for our children,

the place where they toss their balls, roll their hoops and run races. Here too, we meet our highly esteemed friends of the English Presbyterian Missions and the business people and their families. You thought missionaries did not play tennis? You are mistaken. Missionaries are fond of everything that is good and profitable, and the cranks who peg away at work without rest or recreation are those who first break down and go home.

Let me describe our Compound as seen in the photograph. On the hill at the left is our finest building, the Ashmore Theological Seminary, gift of the Ashmores to our Mission. A little lower down is Sherwin Bungalow, the home of the single ladies of the W. B. F. M. S. W. Just back of Sherwin Bungalow and nearly hidden by the trees is where the Waters' live. The house farthest to the right is "East View," the home of the single workers of the Eastern Society. Below "East View" is our newest hospital building, and the three other buildings to the left are our old hospital buildings, now used for charity patients and hospital



THE MISSION COMPOUND AT SWATOW, SOUTH CHINA

helpers. The rest house of our Mission, built for our inland missionaries who frequently must come here for rest and medical attendance, is seen lowest down on the left. I am sorry I have no photograph which shows the houses of the Ashmores, the Capens, the Worleys and the Pages. Boulders are seen on the tops of all the surrounding hills, some of them poised at such an angle that they seem ready at any moment to precipitate themselves to the paths below. I am often reminded of the words of the Psalmist, "I will lift up my eyes to the hills from whence cometh my help." I am sure these hills have been an inspiration to every one of our Swatow missionaries, and we have done better work because they have been round about us.



Graduation at Swatow

Since the death of Miss Weld, Miss Sollman has had temporary charge of the girl's school at Swatow which is under the care of the board of the East. The women of our Bible Training School had their graduating exercises with the girls from this school last June. The following is Miss Sollman's account:

Invitations had been sent to the English Presbyterian Girls' School, the Woman's School, and to a private girls' school in Swatow. Of course we invited all our own different schools, so in preparing tea we had to count on a large number. The girls carried plants and gathered ferns to decorate the chapel. Miss Frances Adkins superintended the work, and it looked very pretty when finished.

Sok Long Che learned to play an inspiring march, and when all were seated the girls marched in two by two. They looked so charming in their best clothes, and they marched well too, considering that they had to let down their umbrellas and get in step at the door. It poured all the afternoon, but the chapel was well filled notwithstanding the rain.

First of all came a song by the Girls' School, followed by a prayer by Pou Mok Su, then a few opening remarks by Mr. Waters, who had been chosen by the girls to have charge and give the address. Then

there was a song by the women, for they insisted on having one to sing, so I taught them. They did very well at school, but alas, when they saw the crowd at the chapel, they were too frightened to do well. Two of the graduates, Hok Kiou and Un Hong, had written essays on "Of What Importance to the Country are Girls' Schools?" These were well written and delivered, which made me very proud. Mr. Waters' address was really a baccalaureate sermon. It was fine!

A striking feature was the presentation of the diplomas to the nine girls. They were all dressed alike in a very delicate shade of blue, trimmed in a silk braid to match and piped with pink. They *kia-loi* (bowed) twice to the different teachers, and it was beautifully done too. After receiving their diplomas they sang the hymn, "I know not what awaits me." Then an invitation was given to all to go to the girls' school for tea.

One of the girls, Hok Kiou, is to teach in the school here. Gu-Cheng will teach in the girls' school in Kit-yang. Ngak Iuan and Sou-hia are studying nursing with Dr. Bacon and Miss Withers. I think Khi-lan and Sai-khim will study here with Dr. Scott. Mrs. Baker wants to use Pien-lan as a teacher at Hu City.



Medical Work as an Evangelical Agency

No method of missionary work has been more blessed and more sure in its results than medical work, perhaps because no other method is more in accord with the example of the Master himself.

We have reason to be proud of our woman's medical work in South China. At Swatow our dear Dr. Scott, over seventy years of age, is overseeing not only the women's but the men's hospital,—a dauntless spirit who did not hesitate to begin the study of the formidable Chinese language at the age of fifty and has faced each subsequent obstacle in the same resolute manner. At Kit-yang, Dr. Bacon has taken up the work with enthusiasm, and promises to be a most capable and successful worker. Through the dispensaries large numbers of people from

all classes are reached, but it is among the house patients that the most permanent spiritual results are expected. They not only have time to hear the gospel preached again and again and discussed more personally at the bedside, but more important still they see it lived out before them, all of this when their minds are in a peculiarly receptive frame as a result of the kindly ministry to their bodies.

Our wise missionaries are attempting to link the medical work up with the evangelistic by urging the convalescents to attend chapel services and by keeping the pastors of the out stations advised of cases when patients who came from their districts are about to return. These cases are also kept on file for the use of helpers when at vacation times they have opportunity to visit and follow them up, and also for the native evangelists for use on their tours. Word is often brought that these former patients have come out as active Christians and many become regular attendants at chapel services.

Of great importance also is the educational work connected with the hospitals. Realizing the impossibility of ever being able to man all the stations completely with foreign physicians and nurses, our missionaries have already done what they could to train helpers, teaching them the rudiments of medical science both through books and by means of practical work in the hospital. Dr. Scott speaks most appreciatively of the work these helpers are doing and says it would be impossible for her to run both the men's and women's hospitals were it not for the valuable aid of her first assistant.

Most significant is the change of public sentiment with regard to the training of girls. Dr. Scott writes: "Twenty-two years ago when I entered on medical work in China, but one Chinese girl dared brook the ridicule of the Chinese and the bitter opposition of her parents to become a medical student. Now the parents beg me to take their daughters and make doctors of them."

The medical work has also been the means of bringing missionary work into new prominence in the minds of the highest authorities. At the invitation of the

military magistrate they have addressed a select gathering of the chief men of the city and students in government schools on plague-prevention methods; and missionary physicians have now united with government authorities and boards of health in a campaign of public education designed to stamp out the plague forever.

All this means a larger sphere of influence in the next decade. But it also means a heavier responsibility for us who are the "stewards of the manifold grace of God." What are we doing to meet that responsibility?



The Swatow Training School

"Without ideals, a nation perisheth." Since a nation can rise no higher than its women, one whose women have no ideals is doomed. It is the special business of the Swatow Bible Women's Training School to give to the ignorant, neglected and oftentimes despised women of South China the standards and high ideals of Christianity. Into this school native Christian women are taken, are taught to understand the Bible, to love it, to live it, and to teach it. Then they go out to make its message known to their needy sisters.

This school is unique in that it was the first school of its kind in the Orient. Founded about forty years ago by Miss Adele M. Fielde, with an attendance of six, and a three months' course of study, it now offers a full three-year course of instruction, and numbers over forty in its classes.

Miss Melvina Sollman is in charge, and Miss Edith Traver and Mrs. Prudence Worley help in the teaching. One of Miss Traver's letters reports: "One young woman has attended the school this year who was betrothed to a heathen opium eater, said to be also a leper. His people have tried their best to have her come back and marry him, but her mother, though very poor, has sold her few fields and bought back her daughter." Besides their studying the students systematically visit and talk to the women in the hospital, teach in Sunday school, and work among the women in Swatow and the

nearby villages. It is a great help to them, and they are thus preparing for work in their own villages.

The building erected by Miss Fielder over thirty years ago, which has housed the school during its whole existence, is about to be replaced by a much needed new one. The latter will be large enough to accommodate the regular students, and also the wives of the native preachers attending the Seminary at Swatow. Mrs. Worley writes:

"The foundation of the new women's school building makes me very happy; it seems almost too good to be true that the building is becoming a reality and not a mere castle in the air. The women are almost as interested as we in its erection and are looking forward with great pleasure to occupy it. We shall be so glad to have dry, airy rooms for dormitory purposes and for class rooms."

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FROM THE MAIL BAG

FOR THE HIGH CLASS SCHOOL IN THE PHILIPPINES

Land deal is closed. Now for the building! Where is that millionaire hidden anyway? He'd better come forth, I'm after him.

CAROLINE BISSINGER.

CHINESE INDEPENDENCE DAY

Hurrah for Independence Day! This is the first anniversary of the new Republic, so the schools are having a holiday. It does our hearts good to see the spirit of patriotism rising in the Chinese.

There will be three women to graduate from the Woman's Bible Training School at Chinese New Year and three or four in June. One who graduated from the girls' school last June is now taking further Bible study in the Woman's School. We hope for many such when we lengthen the course, which we hope to do as soon as we get into the new building. No advance work can be done where we are.

The new building progresses slowly, but

the foundations certainly look strong. Oh the trials of building in China! It is enough to spoil a saint, and when it comes to a poor sinner like me there is no hope. But what a joy it will be to have a place to work and grow in! We certainly do thank the good people at home.

MELVINA SOLLMAN.

NEEDS AUTUMN ACCOMMODATIONS

Our dormitories will soon be done, and when you are reading this we will likely be just settling ourselves for work in our new quarters. I am moving over with



STUDENTS IN MISS BISSINGER'S SCHOOL, JARO, P. I.

the girls and shall take off two rooms for a bedroom and study, then four rooms for recitation rooms; after which we shall have just room enough to accommodate our school. So we shall be needing the other buildings soon. We really ought to have them as soon as possible. It costs more every year to build; prices are going up, and we must raise our request now, for our first estimate will not do the work.

LAVINIA MEAD.



KAYIN BIBLE WOMEN: MRS. CAMPBELL ON THE LEFT

Trial and Triumph

Mrs. Campbell on finding that she must come to America for an operation wrote as follows:

Such a long silence—but it has been an enforced one. There have been such good things to tell and great opportunities for doing which have made keeping still a pretty heavy cross.

MISSIONS has just come and I just wanted to append more of God's goodness which has unfolded since that writing. Surely Louise has told you of the extra work of meetings in June where every nook and cranny was full of the dear souls who gathered for special training and instruction for church membership. Heaven seemed to come down among us, and there were heart brimmings as well as heart searchings. Tears of joy well up yet at the thought of those days, but especially the wonderful day when seventeen of them were baptized and welcomed into the church on their sweet simple convincing words of testimony, and then fearlessly and joyfully went down into the swift swollen stream to witness to their death with Christ and rising to new life. And it has been new life—old scores have been wiped out, mutual hatreds have been

changed into mutual love, fast enemies are reconciled. Daughters-in-law are bringing the aforetime despised mother-in-law with them to church. Household gods are brought and held up to show their complete renunciation.

And now, what can I say when the All-Loving All-Wise Father lays his hand so lovingly and gently upon me and says, "Child, go apart and rest awhile."

It was hard to drag through the summer and do nothing, but there was the cool autumn coming, and I thought after a small operation I should have great new strength to go on; but His thoughts are not as our thoughts but they are infinitely higher, and I must now turn from these joys and go home for another and more serious operation. I think I should feel quite crushed had He not wonderfully prepared me for it, and given the faith to see His hand and trust Him. While it is the deepest sorrow of my life—strangely the experience is also bringing the deepest joy and peace and restfulness.

Shall we not pray earnestly that our Heavenly Father will sustain Mrs. Campbell in this trial, and comfort and bless the husband and daughter who are left at Kai Ling to carry on the work.—*Ed.*

The Woman's Foreign Society of the West, in Seven Months, received \$28,075.05; leaving \$54,924.95 to be raised by March 31, 1913. There is a Debt to be provided for also.

ANOTHER ACCOUNT

Yesterday seventeen of these women were baptized. It was a memorable day for us as well as for them. At the morning services three came forward with the furnishings of their household shrines as proof that they had given up idolatry to worship God. As they went up to the platform, we heard those around us whispering, "Good, Good," and "Thanks be to God." It was a thrilling time. Of course all of the candidates had given up idolatry but few had the authority at home sufficient to remove the family altar. In the afternoon another woman brought her bundle of incense holders, etc., which affected us more than those of the morning had done because we knew of the greater opposition she had had to meet.

The little stream below the house was swollen and muddy, the current strong, and the day dark and rainy, but not one of the seventeen hesitated, though their faith was surely tested. Six were mother's school girls, but all the rest were middle-aged and old women, most of whom had walked from seven to twelve miles from their villages. The life story of many of them would make interesting though sad reading; but they will need to bear no more in their own strength.

After the baptism they all came in for a little praise service and every one wanted to tell how happy she was. One of the girls threw her arms around two of the others and said, "Oh, I am so happy!" and another said with tears in her eyes, "I didn't know I could be so happy."

LOUISE CAMPBELL.



DR. BACON BEGINNING ACTIVE WORK

The Kitayang hospital was opened under the new management on the first day of the eighth month of the current Chinese year—or in other words the second Wednesday in September. Counting six days spent in the annual conference at Kak-chich it leaves but a fortnight of actual

work put in here, but they have certainly been busy days. Some days we have had over forty at our *clinics*. At present there are some fifteen or twenty in-patients. I have performed my first operation on the eye. A very important operative case came in late yesterday afternoon. I have several eye cases that are waiting, yet are of a nature that compels me to defer operating until I have had a little more experience along that line. Miss Withers and the six student nurses are of great assistance to me. The nurses' training class is rather uphill work now as the Chinese think anything that calls for higher education means reading books and nothing else. And to teach these girls that "all honest work is noble and holy" is not easy.



The Call of 1913

BY ELLA D. MACLAURIN

Every organization of the church is called upon to make the next three months, the special educational period for Foreign Missions, the most effective campaign in our experience.

From the standpoint of the vast populations involved, as well as of the immense territory affected, the world has never seen an awakening of such magnitude as that which is taking place in our time!

As Mr. Doughty suggests,—"The great historic epochs of the last two thousand years, namely, The Renaissance, The Mohammedan Conquest, The Crusades, The Protestant Reformation, The American Revolution, The French Revolution, The Wesleyan Revival, and the Rise of Popular Governments, were each confined to a limited geographical area. While they were all of far-reaching significance, they affected directly only a few countries; but today, all Asia is awake, Africa is stirring with life as never before, China is in the midst of a period of development and progress unparalleled in the history of nations!"

What has all this to do with the respon-

sibility and work of the Woman's Baptist Foreign Missionary Society of the West, do you ask? Much every way. If you could but see the transformed homes, the happy Christian mothers, the efficient teachers, doctors and nurses, the Bible women, the helpful wives of the native teachers and preachers, who have received their training in these schools, taught by our splendid women, you would realize that the Christian woman is the chief corner stone in the transformation of these great non-Christian nations. No nation can ever become great while the mothers are left ignorant and uncared for. Therefore, Baptist women,

THE WORLD NEEDS YOU—YOUR SOCIETY NEEDS YOU—THE BOARD NEEDS YOU.

They depend on your glad co-operation in the promotion of missionary education through mission study classes, carefully planned programs, and a more general and thorough reading of *MISSIONS*. They need you in a membership crusade, that will embrace all ages. They need you in an effective, prayerful, persistent effort to remove the Barrier of debt, and also to secure every dollar of our budget of a hundred and ten thousand (\$110,000.00) dollars. They need you in the development of the prayer life as a fundamental factor in the accomplishment of this glorious task.

We are mindful that vast millions of women and girls can never hear the "tidings of great joy" unless a Christian woman is sent to them. We will not cease to make offerings of Prayer, Time, Money and Self to the end that the women and girls of Christless lands may know of the love of Jesus.

Personal

Among the West China refugees who spent last winter in East China because of the disturbances connected with the Revolution, was our own Beulah Bassett. After a busy winter spent in teaching music in our girls' school at Ningpo she came on to America reaching the Western Coast last July. In November we were glad to welcome her at headquarters.

* *

Miss Stella Hartford sailed in December for her field of labor, Moulmein, Burma.

* *

Since her brief visit to Chicago, Miss Edith Traver has returned to her home in Spokane, where she is enjoying an opportunity to do some studying in college this winter.

* *

"Miss Covert has arrived," writes Miss Elgie from Ningpo, "and we are all so glad to have her back again. This field needs her so and she is so capable a missionary, and we have all come to depend upon her so much that her absence has been keenly felt. So the welcome awaiting her was a most hearty one, both from the mission and from the Chinese among whom she has been working."

* *

Miss Edith Crisenberry writes from Port Said, under date of October 24th, "Port Said and all is well! I am enjoying every bit of the journey, but glad that every day brings me nearer India."

"O, farther, farther sail!
O, daring joy, but safe!
Are they not all the seas of God?
O, farther, farther sail!"



KINDERGARTNERS AT NOWGONG IN MISS DOE'S SCHOOL

The Baptist Forward Movement
for Missionary Education

Conducted by Secretary John M. Moore

A Missionary Educational Campaign
(Concluded from December Number)

PLAN THREE

9. *Graded Missionary Instruction in the Sunday School.*

(a) For the Primary Department the very best thing is the missionary object lessons and the story on Africa for children (price \$1.50 postpaid). The outfit consists of a ground plan of an African kraal, African hut, two dolls, tomtom, battle axe, beads and feathers, fetish, etc., and the story of the various adventures of Katla and Ara, two African children, furnishing lesson material for several weeks for mission bands, children's societies and primary departments of Sunday schools.

(b) For Junior classes Livingstone Hero Stories have been provided (price fifteen cents). There are four stories, as follows: "The Weaver Boy," "A Fight With a Lion," "The Slave Raiders," "The Last Journey." They furnish the best material for telling stories to groups of children from nine to twelve years of age.

(c) For the Intermediates. Sunday school leaders should give every boy and girl a chance to know the great missionary heroes and heroines. Four books are available for boys and girls from twelve to sixteen: "Livingstone the Pathfinder," "Uganda's White Man of Work," "Under Marching Orders" and "The Black Bearded Barbarian." The price of these books is 50c. cloth, 35c. paper, postage 8c. Questions for use in connection with the Missionary Baseball exercise may be had

free of charge for classes using "Livingstone the Pathfinder." Suggestions to leaders are furnished free to classes enrolled in either of these four courses.

(d) For the Senior Department. "God's Image in Ebony" (cloth 50c. postpaid) is a reading and study book for young men and women of high school age and may well be introduced as an elective Sunday school course. Suggestions to leaders provided free of charge.

(e) Adult classes wishing to study missions during this period will find "The Uplift of China," "China's New Day" or "Daybreak in the Dark Continent" well suited to their needs.

10. *A Missionary Play for the young people.* "Kanjunda," or "From Fear of the Enemy," is an entertainment which in a dramatic way represents the conflict of Christianity with heathenism in darkest Africa. Its presentation requires five young women and ten or twelve young men. The price is twenty-five cents a copy and the purchase of fifteen copies conveys the right to present it for purposes of religious education. This is recommended for March.

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"Too Much!"

That is what the editor said last month concerning the material for the Foreign Mission period, and so he cut it off short, adding "Continued in our next." The rest of the program appears on this page.

Possibly that is what some pastor is saying. The point would be well taken if it were recommended that any one church do all of these things. The idea is that out of this great variety of sug-

gestions each church should choose the plan that suits it best. Choice can be made much more wisely where there is a variety of suggestions.



Two Sermons on China

Pastors will wish to contribute one or two sermons to the educational campaign on China during January and February. Two subjects are suggested below for sermons on the first Sundays of January and February. "Marching Around the Walls" is an appropriate subject for January 5th. It is the exact anniversary of the birth of Robert Morrison in 1782, the first missionary to China.

The second subject suggested is "China's Millions." A sermon on this subject might well be preached on the first Sunday of February, which falls very close to a significant event in Baptist missionary history in China. On January 31st, 1871, Rev. J. L. Shuck baptized the first Chinese believer to be immersed in China, at Macao, and it was here that the first Baptist church was formed.

Pastors wishing material for use in the preparation of these sermons may secure some leaflets free of charge from the Literature Department of the Foreign Mission Society, and a generous packet of leaflets and pamphlets for fifteen cents. Of course for latest facts they will consult recent issues of *MISSIONS* and the popular magazines.



Young People's Social

What to do at that young people's social is sometimes a problem. Once in a while, certainly, something missionary ought to be done, and if it is in January or February, 1913, then that missionary program should have something to do with China.

We believe that "A Trip to China" will be a boon to many a young people's social or missionary committee. For fifty cents the Forward Movement will send the necessary supplies consisting of twenty-five pictures and one hundred copies of the "Trip." A copy of the latter is placed in the hands of each person present. The

story is continuous, with the exception of twenty-five blanks which are to be filled in from the twenty-five pictures that will be found posted about the room. Some appropriate prize may be given to the person who reports the first complete and correct list. The pictures used are the Orient Pictures which have a value beyond this single occasion, for they can later be used effectively in the Sunday school.



The New Announcement

Just about the most attractive piece of printed matter that has gone out of the Forward Movement office is the announcement of the Livingstone Centenary. On the first page is a very attractive picture of the great missionary explorer. The succeeding pages are not merely a catalog of the material that is available on China and Africa for the Foreign Mission period. They contain much more than that. The pamphlet is indeed a missionary document in itself of real and inspirational value. It is handsomely printed in two colors and will be sent by the Forward Movement free of charge upon request.



Five Minute Exercises on China

There are eight of these for use in the Sunday school during January and February. The subjects are as follows:

Geography Class

History Class

China's Ancient Civilization

Two Prophecies and a Contrast

The Story of Sun Yat Sen

China's Religion

China's Great Reforms

Who Will Open the Door for Ling Te?

The first three are exercises by classes of boys or girls; the fourth, sixth and seventh are conducted from the desk; the fifth is a story told by one of the older boys, and the last is an impersonation by one of the girls. They are furnished by the Forward Movement free of charge.

We have just received from China four curios, for use with these exercises, which will be sent free to the first 800 schools asking for them.

Missionary Program Topics for 1913

<i>January.</i>	A TOUR OF OUR FOREIGN MISSION FIELDS.
<i>February.</i>	THE NEW CHINA.
<i>March.</i>	LIVINGSTONE'S PRAYER LIFE. (Centenary Prayer Service.)
<i>April.</i>	CARRYING THE GOSPEL BY CAR, WAGON, AND BOAT.
<i>May.</i>	BIBLE DISTRIBUTION.
<i>June.</i>	"MISSIONS."
<i>July.</i>	SUMMER WORK ON FOREIGN FIELDS.
<i>August.</i>	THE BIBLICAL BASIS OF MISSIONS.
<i>September.</i>	LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A State Mission Program.)
<i>October.</i>	NEGLECTED FIELDS OF THE WEST.
<i>November.</i>	NEIGHBORHOOD NEEDS AND HOW TO MEET THEM.
<i>December.</i>	OUR NEW AMERICANS.



February Topic: The New China

1. OPENING SERVICE OF SONG, PRAYER AND SCRIPTURE (10 minutes).
2. THE NEW CONDITIONS.
 - a. Glimpses of the Revolution.
 - b. Perils of the Missionaries.
3. THE NEW LEADERS.
 - a. Sun Yat Sen.
 - b. Yuan Shi Kai.
4. THE NEW CHALLENGE.
5. PRAYER FOR CHINA, including special prayer for Secretary J. H. Franklin, D.D., who, in February, will be in conference with the missionaries in China.



Notes and Suggestions

The topics given above are to be treated in brief talks of from five to seven minutes each. Before introducing any of the speakers, if a map is available, the leader should conduct a map exercise, locating the principal points of interest in connection with the Revolution and our Baptist mission fields.

Sufficient material for all the topics will be found by consulting back numbers of *MISSIONS*. See index for 1912, page 950, December number.

On Yuan Shi Kai see in particular his remarkable annual address in the same Number of *MISSIONS*, page 874. On "The New Challenge" see appeal from South China, published in this issue.

From the Literature Department of the American Baptist Foreign Mission Society there may also be secured the recent leaflet by Dr. Dearing, "The Golden Hour in West China," price 3 cents.

Those wishing further material may consult "The Chinese Revolution" by Edwin J. Dingle, published by McBride, Nast & Co., \$3.50, net; "China's New Day," the current mission study book of the Women's Societies; "The Uplift of China," mission study book, last two chapters, and "The Chinese Revolution" by Arthur J. Brown, D. D., current mission study course of the Student Volunteer Movement.



MESSAGES FROM THE WORLD FIELD

There are 17,000,000 Slavs in Austria-Hungary, including Bosnia, and the sympathy of this vast population with the Slavs of the Balkan States would cause Austria to think very seriously before treating Servia and the allies in such fashion as to arouse racial rancor. Slav against German would make a war beside which the Balkan-Turkish war would seem a mere skirmish.

The people of Servia are agricultural. Belgrade, the capital and largest city, has only 90,000 inhabitants. Beggars are unknown and cases of poverty are rare. Servia's problem is to get her stock to market, hence a port on the Adriatic has been her desire for years. The most important resource of the country is the raising of swine for the markets of Europe. Long stifled, she would seem to have the right to a port.

Sultan Mehmed V., probably the last Turkish monarch to reign in Europe, is described as a most kindly man, who thinks more of his subjects' welfare than of his own. He is known for his benign smile. A fatalist, in accord with his religion, it is said that in the most serious crisis that has come to the Ottoman Empire he smiles and says, "Allah's will be done!" This is the man who for thirty years was confined in the golden cage of Dolma Baghtchen by order of his cruel brother Abdul Hamid, who in turn is the prisoner. As a strict Mussulman the Sultan holds tenaciously to the tenets of his religion.

It is well said that while the religion of the Turk may not have made him what he is, it does make it impossible that a free state could be built up of Moslem and

non-Moslem elements under Moslem auspices. The law of Islam, unchanging and unchangeable, regulates not only religious observances and social intercourse, but government as well. There can be no equal treatment of a Christian in a Moslem state. However just, humane and generous the ruler may be, he cannot alter the essential fact that the Christian is in his dominions only on sufferance. A faith that teaches that the infidel Christian has no rights, not even the right to live, allows of no compromise. This is why the Turkish domain in Europe has steadily contracted until now it has reached the near vanishing point, and would pass that but for the interests of the rival powers.

The Boston Council of Jewish Women supports three religious schools where children are instructed in morals and in the Hebrew faith; employs two paid agents to attend the juvenile court and look after delinquent boys and girls; through an immigrant aid department cares for Jewish immigrant girls; conducts summer outings for children; and in other ways seeks practically to improve the conditions of Jews needing help. A home for immigrant girls is among the new projects.

British officials have discovered cannibalism on the West Coast of Africa, and 200 persons have been arrested. The Missionary Quarterly of the Sierra Leone Missions says a hundred others will be handed over to justice. Seven paramount chiefs are included in the number arrested. Secret societies among the heathen and Mohammedans in the Hinterland are said to be responsible for the present cruelties. The victims are negroes, since a white person will not do for a sacrifice.



The Judson Centennial Tours

PLANS for the Judson Centennial—the centenary of American Baptist foreign missions and the organization of our Foreign Mission Society—are taking definite shape. One of the central features will be the Judson Centennial Tours to Burma and Around the World, visiting the land of Judson and other mission fields. The tours are under the direction of the Judson Centennial Commission and the unique plans and remarkably low price should attract a large number to each party.

Two tours are announced: Tour A, Around the World, sailing from San Francisco August 23, 1913, and returning to New York March 15, 1914; Tour B, To Burma and Return, leaving Boston about October 25, 1913, and arriving in Boston again about February 20, 1914.

The first named tour will include most of the great mission fields of the world. The start will be from San Francisco. One day will be spent at Honolulu, that rare treasure of the seas, then on to Japan, where two weeks will be given to its fascinating scenery and interesting mission institutions. The days will be packed full. At Tokyo our Central Tabernacle will be visited, the Waseda Dormitory, the Theological Seminary, Duncan Academy, the Sarah Curtis School, the Yotsuya Kindergarten, and other places, besides the parks, government buildings, temples and of course the delightful stores. Beautiful Nikko will be visited, with its foun-

tains, groves and temples, and Yokohama, Kyoto, Osaka, Himeji and Kobe will have scores of interesting places. Perhaps best of all is the possibility of seeing Captain Bickel's new "Gospel Ship," now building under the direction of the Captain.

A fine tour has been planned in the great new republic of China. In Shanghai our growing Shanghai Baptist College and Seminary will be seen, and a delightful river journey of four days will take the party to Hankow, Hanyang and Nanking, familiar places in the story of the Revolution. Our fine hospital at Hanyang and the East China Union Medical College at Nanking will be points of interest. A night's trip by steamer from Shanghai will bring the Judson Tourists to Ningpo, then by houseboat and launch they will go to Huchow, Hangchow and other inland stations, getting a touch of the real Chinese life of the interior and seeing just how our missionaries travel and work.

Then down to Hongkong and South China! Canton will be seen, with the Five-Storyed Pagoda, the fascinating stores, and the press of our China Baptist Publication Society. Ten days will be given to visiting Kityang, Chaochowfu, Hopo and other centers. The Ashmore Theological Seminary, the hospitals, the boys' and girls' schools, all will make the ten days pass but too rapidly.

A two weeks' visit to the Philippines

will give ample opportunity to see Manila, Iloilo with our Mission Press, Union Hospital and Jaro Industrial School, then Bacolod, Capiz, and some of the barrio country.

Then back to Hongkong and off to Burma, stopping at Singapore and Penang. Four full weeks are to be given to Burma, with its reminders of Judson, its pagodas, its picturesque costumes, and its jungle scenes. First of all will come the great Centenary Meetings in Rangoon, with reminiscences of Judson by those who knew him, the story of the one hundred years told by missionaries and native Christians, a fine Centennial exhibit, and other interesting features. Then the Tourists will divide up into parties, and under the guidance of experienced missionaries tours of the country will be taken. Moulmein, Ava, Aungbinle, Mandalay, Bassein,—these and other places will become more than names. They will be vivid realities, teeming with memories of novel street scenes, pagoda worship, bright schoolboys and girls, and earnest Christian congregations. The Mission Press in Rangoon will be headquarters, and among other institutions visited will be the college with its great student body and its fine buildings, the Theological Seminaries at Insein, the Woman's Bible Schools, the Morton Lane, Kemendine and other boarding schools, the Vinton Memorial at Rangoon, and the Judson Memorial at Mandalay. The grave of Mrs. Ann Hasseltine Judson will be seen at Amherst, and the site of the prison at Aungbinle where Judson was confined. The sail down the Irawadi will be a never-to-be-forgotten experience, as well as the singing of the wonderful Karen choirs.

A day or two will be spent in Calcutta with a visit to the Lall Bazar Chapel where Adoniram Judson was baptized, and to the college founded by William Carey at Serampore. Then the party will divide, those who wish going up into Assam for a two weeks' journey by elephant, cart and Brahmaputra River steamer to Tura and Gauhati. Tourists seldom visit Assam, and this should be one of the most interesting features of the whole trip.

Those who prefer can visit South India

instead of Assam and Bengal, spending two weeks in North India—Benares, Lucknow, Cawnpore, Agra, and Delhi—then continuing on to Bombay, Hyderabad and our South India mission field. This tour of the famous Telugu country will be of equal interest with the trip into Assam.

Both parties will unite in Madras and go on by train and steamer to Colombo, Ceylon, where a few days will be available for sight-seeing before taking the North German Lloyd steamer for Naples and home.

The whole tour around the world, including all shore trips, will cost only \$1,450. This covers all necessary expenses from any point in the United States around to the same point again, except sleeper and meals across the United States, laundry, and steamship tips.

The tour to Burma and return will be remarkably attractive for those who cannot afford the time or cost of the longer trip. This tour will begin at Boston, a day or so will be allowed for connections at Liverpool and then the party will sail for Rangoon via the Mediterranean, Suez Canal, the Red Sea, and across the Indian Ocean, reaching Rangoon about the same day as the Around the World party. In Burma both parties will have the same accommodations, and will make the same tour through the country. The Centenary Meetings at Rangoon will alone be worth the price of the tour, and the month spent in visiting the many places of historic and scenic interest will stand out in the memory throughout the life of everyone making the tour. Christmas will be celebrated in Burma, and a unique Christmas it will be. Early in January the return trip will be begun, Boston being reached about February 20, 1914. The whole trip to Burma and return, including the four weeks in Burma, will cost but \$550. This covers all necessary expenses except steamship tips and laundry, from Boston back to Boston.

Begin to make plans immediately for one or the other of the tours. Full information can be secured by addressing The Judson Centennial Tours, P. O. Box 41, Boston.



THE MISSIONARY SPIRIT

I have made a feeble beginning at Burmese and will continue to follow it up until I am able to use it fairly well. I must have it for my work. Then I see Sgaw Karen looming up and after that Hindustani. I wish some of the people who think it is a snap and easy job out here had to hitch their wagon to ours and follow for awhile. No man can face the conditions and try to meet one tenth of the demands on his time and strength without working to the limit all the time. But it is a blessed "tired" we feel. Give us more of it. We are glad to be here, cost what it may. I always want to thank the home churches for helping me to such a privileged position.—C. E. CHANEY, Maubin, Burma.

INTENSIVE WORK

During the Maubin campaign the meetings continued for ten days with preaching every night in a large hall in the heart of the Burmese population. Every day the entire town was gone over with advertising matter and tract distribution, a different tract each day. In this work every opportunity was taken for preaching and discussion. During the day and after the meetings at night there was a fine chance to do personal work. A man was kept there all the time to take advantage of these opportunities. The number who came for quiet and prolonged discussion was large and very satisfying. At each service there were from four to seven short addresses with scripture reading and much singing. The topics were announced the night before and all addresses were on the topics assigned. I feel that this was a very important work and that we have come to the time when such meetings are demanded in the larger places. A general evangelist who could give his time going from field to field as dates were ar-

ranged, with a strong native helper, along with the local missionary and his force of workers, could hold a strong series of meetings in almost any of our large Burman towns.—REV. H. H. TILBE, Rangoon, Burma.

By using the new launch and with the help of the native workers, I purpose to carry on in connection with the evangelistic work a campaign of education. That is, I shall have a record of every place I visit and before leaving a place I shall put one tract in every home where they can read. In this way I intend to reach every Karen home in the district. The next time I visit a place I will refer to the last visit in order to avoid duplicating tracts. I have 99,000 Pwo Karen to reach in this way, to say nothing of the Sgaw Karen and Burmese we should meet. I believe this will do much to help the work of the evangelists.—C. E. CHANEY, Maubin, Burma.

THE WORK OF TRANSLATION

I spent a week at Calcutta putting through necessary proof work on the Manipuri Gospels, Luke and John, and then went to Shillong. There I made arrangements with the Assam Government to forward all proofs of the Tangkhul Naga grammar and dictionary, which they are printing at the Government Press there, to me in England. They suggested this, enabling me to leave India sooner than I expected.—W. PETTIGREW, Ukhru, Assam.

THE YANKEE ABROAD

Our field has a population so very much greater than we at first supposed, and the distances to be covered are so long, that travel is a real problem. I tried a horse, and he slipped so much that he was dangerous. I sold him and bought a mule, and he is not strong enough. I mean to

sell him and buy a bigger one. If you take time over it and are careful, you can do a lot of trading without losing much money. I do not think I have lost a cent yet.—C. E. BOUSFIELD, Swatow, So. China.

A POSITION OPEN

We do need a doctor. Can you imagine what it is to be ten days from any medical help? That is what we are, reckoning the time it takes to send to Kaying and back, and then it is not a doctor of our own Mission, and it is always a question whether he can come. All the southern half of Kiangsi is without a foreign doctor. In the little medical work that Mrs. Bousfield and I have been able to do, we have tended to over 900 cases and they have paid over \$60, which more than covers the cost of the medicine which we have given them. They are a more grateful people than any we ever met, and that is saying a great deal in China. The Chinese are grateful for what you do for them.—C. E. BOUSFIELD, Swatow, So. China.

EN ROUTE TO WEST CHINA

Our eager hopes had another set back at Ichang. All arrangements had been made to take passage on the little steamer to Chungking, when word came from the governor of Szechuan that the boat should be chartered for the trip to carry guns and ammunition, and no passengers should be allowed. So, rather than wait another two weeks or more, with a chance of being disappointed then, we secured a Chinese houseboat. Our party consists of Mrs. Salquist, Mr. and Mrs. Smith and the Tompkins, five in all. We are very comfortably situated and the voyage has been a very good one, a "fair passage" thus far. The hours spent tied up to shore, because of down river winds, do not matter so much, the breaking of the bow sweep in a stiff pull, the anxiety when the big bamboo hawser snapped at the very fiercest rapid on the river, do not count, for the sweep was repaired in a few hours and there were two other hawsers that held out. Yes, it is proving a good trip. We will proceed to Chungking and there get

a survey of the situation before making definite plans. But so far as present reports go it is quite safe to go to the established centers. The principal danger is from disgruntled soldiers or robbers, one cannot always distinguish soldiers from robbers, and the jealous factions or societies at Chengtu.—C. E. TOMPKINS, M.D., Ichang, W. China.

A FEW RESULTS

In September, sixteen Yawins came down from the hills to settle in a village north of here, and to-day the headman from another village informed me that he would leave for the hills to-morrow to bring down two more families who had given up spirit worship and wanted to worship the living God.—G. J. GEIS, Myitkyina, Burma.

The work just now is very encouraging. Our congregations are larger than they have been since 1909. We have begun a new kind of Sunday school on Sunday afternoons. Its object is to teach women to read so they can use the Scriptures and read the hymn book at least. Over thirty are enrolled, many of them advanced in years.—GEORGE CAMPBELL, Kaying, So. China.

"Brothers, worship God." It was all I said as I got off my pony to greet a little company of Karens whom I met as I was touring among the jungles. I went on and soon forgot the incident. But they did not forget it, and now they are calling for a teacher to come to their village and teach them the worship of God.—E. N. HARRIS, Shwegyin, Burma.

LANGUAGE STUDY

I am just ready to go to Rangoon to take my first examination in Burmese. I expect to go next week, and as the Burma Baptist Convention and Missionary Conference meet in Moulmein the week following, it will also be my privilege to attend them.—S. C. SONNICHSEN, Sandoway, Burma.

Just at present I am studying "Mark" in character. I am reminded of what one of the speakers said: "When, at the

time of the tower of Babel, the languages were confounded, Chinese was the most confounded of them all." It is indeed a strange mixture to foreign ears, but we are having the pleasure of being able to distinguish sounds and understand phrases.
—C. L. BROMLEY, Shaohsing, E. China.



A Burman Headmaster

BY J. FRANK INGRAM, NAMKHAM, BURMA

Saya San Bwa is a Karen of the Bassein district, who is so thoroughly Christian that he counts it a rare privilege to be a foreign missionary. He is my headmaster



SAYA SAN BWA

at Namkham, and during my absence from the station at any time, he is capable of taking the temporary oversight and management of the Mission plant. He is also a very acceptable preacher, and he talks not only Karen but also Burmese, Shan, and Kachin.

The little tots in non-Christian lands get as much pleasure out of a doll as do the tots of America. Ma Rosie and Ma Daisie are the little daughters of my headmaster and one of my preachers respectively.



WORK IN SANDOWAY, BURMA

For three weeks we had to close our school on account of sickness. Two children died and many others were very sick. Now the school is open again and most of the children are back. We have opened a class for special instruction to those who wish to become Christians. The class, which numbers twelve, is instructed by the native pastor.

We have started meetings in the Sandoway jail, through the kind permission of the Government officials. These meetings are very interesting, all the prisoners are required to attend and sit before us in their chains. They listen very attentively and many ask questions, such as: "Is it really true that Jesus can free us from our sins?" "What must we do in order to receive what you preach?"—S. C. SONNICHSEN.

DEATH OF TWO BURMA MISSIONARIES

Word has been received just as we are going to press of the death of two missionaries to Burma. Mrs. E. B. Cross, who before her marriage was Miss Clara L. Baldwin, a missionary under the Woman's Society of the West, died November 30, at Toungoo, Burma.

On the same day Miss Zillah A. Bunn died at the Clifton Springs Sanitarium. Miss Bunn had come from her station in Mandalay in 1910 and since September of this year had been at the Sanitarium.



Foreign Missionary Record

ARRIVED

Mrs. George Campbell and three children from Kaying, South China, at San Francisco, December 2.

Mrs. P. H. Moore from Nowgong, Assam, at New York, November 4.

Rev. William Pettigrew from Ukkhrul, Assam, at Essex, England, November 10.

SAILED

Rev. J. S. Adams and Mrs. Adams, from San Francisco, November 9, for Central China.

Rev. F. J. Bradshaw, Mrs. Bradshaw and three children, from San Francisco, November 9, for West China.

Rev. F. Kurtz, from New York, November 28, for South India.

Rev. W. R. Manley and Mrs. Manley, from San Francisco, November 9, for South India.

Rev. W. I. Sweet and Mrs. Sweet, from San Francisco, November 9, for East China.

BORN

To Rev. S. C. Sonnichsen and Mrs. Sonnichsen of Sandoway, Burma, on September 15, a son, Sidney Niels.

To Rev. J. C. Jensen and Mrs. Jensen at Kuling, China, on September 30, a son, Joshua Ernest.



DELEGATES TO THE SWEDISH GENERAL CONFERENCE IN SUNDSVALL.

The Swedish Conference

The Swedish Baptist General Conference was held at Sundsvall, with about 400 delegates present, including several Swedish Americans. Rev. J. Bystrom was elected chairman for the tenth time. Our denomination now counts about 55,000 members in Sweden, and the growth is steady. Brotherly feeling and missionary spirit were marked. Our theological seminary in Stockholm, of which Dr. C. E. Benander is president, received much praise. It has 54 students. Among those who took part in the conference was our "grand old man," Dr. K. O. Broody, eighty years of age, who spoke and preached with power. Another aged brother was Nas Perrson, who in his youth was imprisoned several times for his Baptist belief. At eighty-three he travels around and preaches with force. Sundsvall is one of the oldest Baptist places in Sweden. In its graveyard one of our first Baptist ministers is buried, P. J. Hejdenberg. It was at his grave that the picture was taken. We are eagerly anticipating the coming of Dr. Mabie, and expect many resulting blessings.—J. BYSTROM.

Have You this Volume?

A missionary in service very much needs a copy of the Life of Dr. Nathan Brown, written by his daughter. Anyone who has a copy and is willing to part with it, will confer a real favor by communicating with Dr. T. S. Barbour, Care Foreign Mission Society, Ford Building, Boston. Satisfactory terms will be paid, of course.



What to Do With Discarded Papers

Every copy of this valuable publication should be "passed on" to other families after it has served its purpose in the homes of its subscribers. The missionary possibilities of such literature in frontier homes is wonderful. Do not destroy it when so much good can be done with it at very small expense. Write for full particulars and for the name and address of one or more families whose homes would be greatly enriched by your good literature. Address: The Paper Mission, Rev. B. A. Loving, Supt., Woodward, Okla.





OUR LABOR EVANGELIST

Rev. D. L. Schultz, Labor Evangelist to the miners of Pennsylvania and elsewhere, has been in attendance at the American Federation of Labor at Rochester. He was seated as fraternal delegate from the Pittsburgh Association. During the latter part of January and all of February he will conduct church meetings ranging from seven to ten days, in co-operation with pastors, when it is hoped to reach many who are active in labor organizations but are not thus far interested in churches. Wherever he goes he is kindly received for the important social service which he rendered to the miners of Westmoreland County during the prolonged strike two winters ago, when he collected ninety tons of clothing for them. In all parts of the country wherever he happens to be he is gladly welcomed by the leaders of labor organizations with whom he is in sympathetic comradeship. He is frequently asked to preach in the halls of labor unions, and generally takes for his text on such occasions John 3:16. The important work which he is doing as Labor Evangelist is bound to spread.

WITH THE SAC AND FOX INDIANS

Rev. G. Lee Phelps, whose mission house is at Stroud, Oklahoma, has very much to encourage him in the new work opened among the Sac and Fox Tribe. He found the Indians sunk in superstition and busy with their heathen rites, and although the mission was only established last spring, he reports that already 17 members have been baptized. The Christian Indians are working among their friends to persuade them to turn their feet into the Jesus Road. The missionary is endeavoring to learn the language. In a recent letter Mr. Phelps writes:

"I expect to drive forty-five miles tomorrow and camp for a week in a settlement of Indians that I have not visited

before. They are the most heathenish of all the tribes, and are broken up into three distinct religious cults. My present visit is timed to their great feasts. One of these is a feast of dogs, which are offered in sacrifice and then cooked and eaten. On some occasions as many as twenty-five dogs are eaten at one of these religious feasts. Another is the "Pyota," of mescal religion. The third is a mixture of the old ghost dance and Catholic ceremonies. These heathen religious ceremonies teach me one thing, that these poor Indians are hungering for the bread of life."

A NEW APPOINTEE

Professor H. C. Hansen has been appointed a missionary to the Cheyenne and Arapahoe Indians in Oklahoma and vicinity. He has recently resided at Avoca, Minn., and has been for several years a teacher in government Indian schools. His profound interest in the Indians has led him to preach the gospel to them. The prayers of all friends of the Indians are earnestly requested. The position for which this new missionary has been chosen is a very difficult one, and calls for long, lonely drives to the Canadian mission station each week. His address will be Darlington, Okla.

A GENEROUS INDIAN WHO SETS A SPLENDID EXAMPLE

Missionary Ira D. Halvorsen, of the Kiowa Mission, at Elk Creek, Okla., writes: "Last Sunday my heart was encouraged when Harry Komalty brought thirty dollars for the church and laid it in the basket. He then said, 'This is ten cents out of every dollar which I have received for the cotton I have sold except forty cents which I will pay in with the ten cents out of every dollar I receive for the rest I sell, which will amount to between ten and twenty dollars more. I want you all to pray for me that I will

be a stronger Christian man, and that next year God will give me strength to raise more cotton so as to have more money to give to the church.' I told him I would write to the Society's office and ask them to pray for him also. I hope by that time he will designate that some of the money shall go for the spread of the gospel. It is a start in tithing among the Indians here on the Creek, and I believe will mean much for the future of this church. He is also one of those who have not given much before."

SPELMAN AT THE FRONT

The school commissioner of Fulton County, Georgia, Mr. E. C. Merry, on a recent visit to Spelman, told the students he had always rejoiced in the beautiful campus of Spelman and in its fine equipment, and had felt that race needed it, instead of joining in the sentiment of some white people that it was a shame to spend so much money on Negroes. He had found Spelman girls teaching his best rural schools. Spelman's year has opened most hopefully. Typewriting and stenography have been added to the curriculum as electives. MacVicar Hospital reopened under a new dean, Miss Emily A. Curry, with Miss Emma Innis as instructor of nurses; both having been trained in Newton. One student is from Liberia, one from Panama, one from the Congo, and two from Nicaragua, besides representatives from 17 states other than Georgia.

ITALIAN MISSION AT THE CAPITAL

The report of the Italian Baptist Mission at Washington, D. C., for the last year shows that the missionary has preached 90 sermons, delivered 98 addresses, attended 48 prayer meetings and 52 Sunday school sessions, and made 434 visits. He also distributed 900 pages of tracts and 60 new Testaments and Bibles; 4 have been baptized, and the membership of the mission is now 23. In the industrial school the girls were taught to make clothing for themselves and their younger brothers and sisters. Prejudice against Protestantism among the Italians is gradually decreasing, and it is a great joy to the missionary to see that those who a

short time ago refused to shake hands with the Protestant minister are now on friendly terms with him and his people. They frequently ask the Protestant minister to perform the religious ceremonies which heretofore they thought could only be performed by a priest. Missionary Scarito has recently had 5 weddings.



Training Italians

BY REV. ARNALDO NATINO

When I began work at Biddeford, Maine, I found about 100 Italians, nearly all from the Province of Bari on the Adriatic Coast, Southern Italy. Most of them are wholly illiterate. I sought to meet their need by forming classes, teaching some to read and write Italian, and at first to write their own names. Others who are fairly well along in Italian were taught English.

In their social life I found them living in a very small world. They work in the mills, and after supper sit about in the kitchen either idly or playing cards. I got a number of the young fellows to take walks with me to the parks and along country roads in the outskirts of the city. I also played base-ball with them Saturday afternoons. This enabled me to have them in my company more, study them, and lead them out mentally and otherwise from their more mechanical routine life. I find them to be religiously inclined, but while nominally Roman Catholic, they have no religion and do not attend church anywhere. As I come in touch with them in the class room, in our walks, on the baseball ground, and in the house-to-house visitation, they grow to feel that after all the Protestants are really friends.

The interest in our services held every Sunday morning in the vestry of the Adams Street Baptist Church is good. Several young men have been converted. The father of two of them was strongly opposed so that it has been deemed wise to wait. Since then I have held meetings in the home of these and the father is now himself showing a good degree of interest.

We have recently developed a Bible class composed of eight young men between the ages of fifteen to twenty-five, and each

week they commit to memory and recite on Sunday from six to twelve verses of Scripture. One of them does so oth in Italian and broken English. He is a very promising fellow of seventeen. I have received letters from Italy wholly unsolicited from people who thanked me for having visited some relative who in this country is either in jail or in hospital or in some difficulty out of which the missionary has sought to help him.

The work is not all easy by any means, often meets with much prejudice, and is occasionally rebuffed. But as a whole I find the Italian people to be in their attitude to the gospel and the missionary respectful, responsive and receptive. The outlook is very hopeful because of their power of continuance when once they start. They also desire to have their intellectual and spiritual needs supplied.

Items of Progress

BY D. D. PROPER, D.D.

Last year our Russian mission work in North Dakota was started up again, after a lapse of three or four years, due to a back-set given by the Seventh Day Adventists. Two men were ordained as Baptist ministers and appointed missionaries at Max and Kief. Rev. Ephraim Slabodan is the pastor at Kief. He was imprisoned eleven times in Russia, and as Rev. A. H. Nikolaus, our pioneer missionary among this people, said, "he has been tested." Rev. Ephraim Setch is pastor of Max Church. These men were both ordained on June 4 at Max. Rev. A. H. Nikolaus, leader in this Russian work, preached the ordination sermon.

Another Russian Baptist church of 22 members has been organized in another part of the state by Baptists from Russia. We now have between 160 and 200 Baptists among quite a large Russian population. Nearly all are farmers and many of them are on homesteads. Pastors Nikolaus and Slabodan came to the North Dakota Convention to plead for help for the new church recently organized. If it is important to evangelize Russians in Russia, is it not equally important to evangelize them in America, where conditions are so favorable?

THE CROW INDIANS

Some eight years ago the Home Mission Society started a Mission at Lodge Grass, Montana, for these Indians, when there was not a single Indian Christian connected with it. Now we have an organized church of about 35 members, with a school for the children. At Wyola, fifteen miles distant, we have another mission school with gospel services. After long patient waiting, the Mission at Pryor, nearly 100 miles distant, is taking on new life. There are 28 converted and ready to be organized, if we can provide for their care. Two years ago when I visited there with Missionary Petzoldt, of Lodge Grass, the old chief, "Plenty Coups," decided, after a conference with the older men of the tribe, that they did not want us to establish a permanent organized Mission. Now the way is open. Shall we go ahead and evangelize this heathen tribe of Indians? It looks as though we are committed to it if we follow the Lord's leadings. A business man does not complain if his business demands enlargement, but rather rejoices, and should we not do the same thing?

LEARN TO SPEAK SPANISH

The demand in commercial circles for those who can speak Spanish is ever increasing: politically, also, the countries where it is generally spoken—Mexico, Cuba, Porto Rico and South America—are being brought into closer relations with the United States: this naturally creates a call for those familiar with the language of the people. Our missionary work among the Spanish-speaking people is also increasing, and it would be a distinct gain if our higher institutions of learning afforded students for the ministry an opportunity to acquire a knowledge of Spanish preparatory to work among them. It is gratifying to note that some educational institutions are now giving instruction in that language, among them being The University of Rochester, Vassar College, Colby College, Denison University, Ottawa University, Sioux Falls College and Peddie Institute; also, the Training School of the Woman's American Baptist Home Mission Society, Chicago. Doubtless other institutions will soon introduce the study.

A Trophy of Home Missions

HE was just one of the thousands of young men who have been brought up in Christian homes and surrounded by every privilege of church and Sunday school, and yet who have not been converted. Not bad fellows but not Christians. Together with the family the young man (call him Tom) left the old home and came to one of the newest parts of our great West, to help in the work of making a home. His attention was given to the new plans and purposes and he had no thought that under the providence of God it was in this new land that he was to find the Saviour.

The first Sunday, with his father he went to the little schoolhouse, for the word had been passed that there was to be "preaching." Everything was new to him and he was touched by the sermon in a special way, and at its close pressed the hand of the preacher and said, "Thank you, that helped me." This was the preacher's opportunity and the eternal question was pressed home, and after a struggle Tom looked into the preacher's eyes and said, "Yes, sir, I'll accept Jesus Christ as my Saviour and Master, and do my best to follow Him."

The weeks passed, little was heard of Tom, until word came that he was sick and wished the missionary to come. The journey was made on horseback, and a very sick man found, and so the missionary remained to help care for him. The first night, a little after midnight, Tom awoke with a clear mind and was asked, "Do you mind the talk we had at the schoolhouse last fall, Tom?" The answer left no doubt of his remembrance, and then followed the confession that perhaps many of us would have to make, "But oh, I've been such a poor one, I failed so often;" then in a moment he continued, "but I trust Jesus Christ; I gave myself to Him that day, and He doesn't forget; I'm not afraid to die, I'm ready to go, trusting Him."

Then at his request the parents were called from an adjoining room and a little prayer meeting was held in which mother

and father thanked God that they had the assurance of the salvation of the son of their love and prayers; and Tom prayed too, but it was for the brothers and sisters that they might also accept Jesus Christ.

Sunday afternoon came and the family were all gathered about the bedside, for they realized that the end was not far off. Tom rallied and calling for the members of the family in turn bade them goodby and urged them to accept and serve Jesus. Oh, what an appeal he made to his twin brother who had but reached him from a distant state whence he had been called by telegram; then after a season of prayer, the song was started and with trembling voices they sang.

"I've wandered far away from God, now I'm coming home;
The paths of sin too long I've trod, now I'm coming home.
Coming home, coming home, never more to roam;
Open wide thine arms of love, Lord, I'm coming home."

And so he went home, saved by grace, and leaving a confession and witness for Jesus Christ the influence of which will live for many a day in the minds and hearts of that little group gathered in that room.

The parents smile through their tears for they know all is well with their beloved. The missionary, who by the way was here only because a nervous and physical breakdown compelled a complete change for a time, sees that perhaps in his coming God had something greater in mind than simply his physical welfare, and his heart rejoices that he did not retire from home mission work because he was compelled to give up the pastorate.

Do you know that the land is full of opportunities to reach just such young men, not simply in the villages and the cities, but in the country, the isolated, unevangelized, unchurched, forgotten portions of our country districts.

The question that should come to us: What should our part as individuals, as churches, as a denomination, be in reaching the people in the country districts? Dare we assume it, with its attendant cost of effort and money? Will we do it?



DEDICATION OF COLPORTAGE AUTOMOBILE
NO. 1

The first automobile dedicated to the colportage work of the Publication Society is the generous gift of Mr. A. P. Griffith, a resident of Azusa, Cal., where he has a fruit ranch. David K. Ward, the colporter, is a nephew of David P. Ward, for many years the Society's faithful and efficient missionary in Southern California, to whom we are indebted for the following report of the dedication of the automobile:

"A unique feature of the Los Angeles Baptist Association was the dedication of Colportage Automobile No. 1. David P. Ward presided; prayer was offered by Rev. J. F. Watson, secretary of the Southern California Baptist Convention. Remarks were made by Rev. B. B. Jacques, of Pasadena, and David K. Ward. A large crowd joined heartily in singing 'Rescue the perishing.'

"The automobile is a twenty-horse power 'Ford,' and is splendidly adapted to colportage work. Twenty years ago the first chapel car was dedicated at the Anniversaries in Cincinnati; that marked a new era in Publication Society work. We believe the colportage automobile will mark a new era in missionary work and we hope soon to hear that the Society has one hundred automobiles spreading the gospel truths from California to Maine."

LAME JOHNNY CREEK

Its brief history is told in a paragraph by T. H. Hagen, of South Dakota, who has recently closed his tenth year of service as Sunday-school missionary of the Publication Society. He says: "They have been ten happy years and I pray that whatever may be the length of service from this day, I may be used for the salvation of our boys and girls.

"At Buffalo Gap in the Black Hills, the pastor, Rev. W. H. Saylor, has

recently organized two churches on his field, so that he is pastor of three churches and has one other preaching point. The Sunday I was there we went to Harrison Flats and spoke to the church and then after dinner we drove to Lame Johnny School House for the afternoon service. I was greatly interested in the name and found that in the early days a certain man was lame and was known as Lame Johnny. He was a member of a gang of cattle rustlers. After some time the gang had the idea that Lame Johnny was about to expose them, so they caught him down on a certain creek, strung him up and wrote on a paper that was fastened to his body, 'Dead men do not talk,' and from that day the creek has been called Lame Johnny Creek. It is interesting to know that where once such scenes were enacted the gospel is being preached in power."

WAGON NO. 97

"Am attending a protracted meeting which has been in progress last week and there have been seventeen conversions and two additions by letter and more expected." This cheering word comes from Rev. A. V. Rowland, missionary in charge of our wagon in Indiana.

WAGON NO. 41

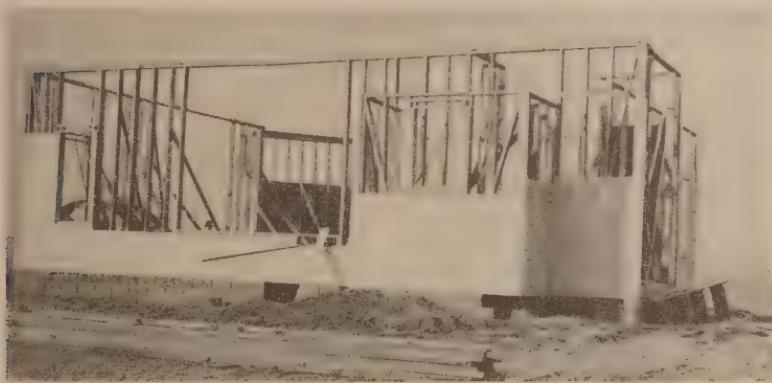
A wire cut on a horse's foot delayed C. H. McKee, missionary colporter, in his wagon work but it did not deter him from preaching the gospel. One week he spent at Myrtle Creek, Oregon, holding meetings each night; he was assisted by Rev. E. H. Hicks, of Albany. Many were revived, there was a conversion, and a Bible readers' class of forty members was organized. Three years ago this church was started in a schoolhouse, which has been fitted up, and all this time they have been without a pastor, but there have been consecrated, wide-awake members who have carried the work along. They have

three Sunday schools and occasional preaching in neighboring school-houses.

It took "Jim's" foot longer to heal than was expected, so the colporter held special meetings at Central Point, a town with a population of a thousand. For some time the church has had no regular preaching, only "pick-ups." The people said they were too busy for meetings, but after much urging, they invited Rev. E. H. Hicks, and by posting notices and advertising the meetings in various other ways

an interest was started. The congregation, which had numbered from eighteen to thirty-five, grew to over a hundred, even in a storm. A large number pledged themselves to read the Bible through before Christmas. The meetings are bearing fruit now.

A third week of meetings at another point were equally successful and as they all grew out of Jim's cut foot they were called "Providence" or "Booster" Meetings.



PITTSBURG, OKLAHOMA, CHURCH AS FOUND BY CHAPEL CAR EVANGEL

Chapel Car "Evangel".

Rev. J. C. Killian, missionary in charge, tells how the car was instrumental in building a church in a town that had moved and changed its name. He has just closed a year's work of which he gives a brief survey.

While traveling through an Eastern town, a gentleman pointed to a large brick house which he said had been moved from another point to its present location, being proud of the undertaking. Out here in Oklahoma it is not unusual to move buildings, but whole towns are moved, which was the case of Pittsburg, Okla., a town only two years old when chapel car "Evangel" visited it. It is a mining town of about 1,000 people, situated in eastern Oklahoma on a most beautiful tract of level land. It had once been a little mining camp called Edwards and when another mine was opened it was moved and

the name changed to Pittsburg, believing it would in time rival its namesake in Pennsylvania. The town had some nice buildings, a fine school building, but no church. The people, mostly from other states and Baptists, regretted this very much and had started a building, as shown in the picture.

When the chapel car visited them, the structure had been standing this way for six months, the contractor had gone into bankruptcy, leaving them with a debt which they felt they could not possibly handle, and they were about to sell the whole thing.

Meetings were held in the schoolhouse, families visited and encouraged and by cutting down on the original plan and raising more money, we are glad to show you the neat and pretty church in the other picture dedicated free of debt. Several members were received into the



CHURCH AS LEFT BY "EVANGEL"

church, a Ladies' Aid organized, and through their efforts and those of this little band, the Baptist work is going nicely. They have united with another field nearby and have a pastor for half time.

In looking over the work of the year just closing, we have not had any startling or thrilling experiences, only as our hearts

are thrilled when some soul comes into the glorious possession of a personal Saviour or some child of the Lord is led into a larger service and life. In this past year 108 followed their Master in Baptism and 56 in other ways came into the church. These are a few figures that we can see, much of the work done cannot be placed in figures here, but we know that "one sows and another reaps"—may rich results come from the word as given in sermon and song, and above all in lives.

The Lord enabled us to build three churches (first was shown in *Missions* some months ago). We saved five other churches that were on the verge of giving up and settled pastors on these fields, and now the Lord's work at these points is going forward. If it were possible for the friends of this work to see one of these fields just ready to give up, and see it later when God gives us the victory, and see their joy in having a pastor and daylight dawning for them—it would pay for all the prayers, money and good thoughts you have for this work.

Women in the Balkan War

Woman is said to have played an important part in the Balkan war. Two women have served as war correspondents, one of them also acting as doctor and nurse at the front. Royal ladies have been ready in service. Queen Milena of Montenegro has been a frequent visitor at the hospitals, while her daughter, Princess Xenia, enrolled as nurse. Queen Elenore of Bulgaria, has taken active part in caring for the wounded and seeing that the ambulance work was well done. Princess Andrew of Greece went to the front as nurse, having studied nursing and medicine. She was Alice of Battenberg, an English princess, and has kept up her English speech and ways as the wife of the son of King George of Greece. Princess Nicholas of Greece organized relief funds; and Princess Constantinovitch of Servia also engaged in collecting money for the wounded and bereft in her country. Princess Helen of Greece went to Larissa as nurse. Besides these women,

conspicuous by reason of their station, large numbers of women have rendered service in all possible ways. The Turkish women have been kept by custom and tradition from having a similar part in the war.

Miss Ellen M. Stone, whose abduction by Bulgarian brigands in 1901 stirred the world, is an advocate of the Albanians, who would have united against the Turks, she thinks, if they could have put faith in the intentions of the allies. She says she knows of no people superior to the Albanians, intellectually and otherwise, and hopes that Albania will be given place as an autonomous state in the federation of states likely to result from the Balkan war. Miss Stone has a better opinion of these people than most travellers and writers.

The American College in Rome (Catholic) has 160 students, who represent nearly all the Roman Catholic dioceses of this country.

Northern Baptist Convention Notes

The official Minutes of the Convention are to be deposited with the American Baptist Historical Society in the Alcove of the Library of Crozer Theological Seminary, in the Harper Memorial Library of the University of Chicago, and in the fire-proof vaults of the First Baptist Church of San Francisco. Wise precaution.

Prof. W. W. Beman of Michigan University is chairman of the Detroit Convention Program Committee. An apt appointment.

Mr. D. G. Garabrant, of New Jersey, has been elected to fill the vacancy made by resignation of Mr. M. C. Treat from the Executive Committee.

Mr. W. E. Lincoln will serve on the Committee on Efficiency of Administration

of Co-operating Organizations, in place of Mr. G. A. Jackson.

Mr. Dimock and Rev. H. J. White have been elected to membership in the Ministers' and Missionaries' Benefit Board, to fill vacancies.



The Bulgarians are now called the Japanese of the Balkans, just as the Japanese some time ago were described as the Yankees of the East. Certainly in thirty years the Bulgarians have made a remarkable advancement, creating a capital city, Sofia, with 100,000 people, large parks, beautiful buildings, broad streets, and a stately royal palace; developing an army that has astonished Europe, and establishing the life of the people on a new basis of progress.



THE BOOKS AND MAGA- ZINES

Book Reviews

The International Bible Dictionary. F. N. Peloubet, D.D., Ed. 812 pp. illustrated. The John C. Winston Co. \$2.40 net.

This Bible dictionary that "has no room for detailed speculations and debatable theories but devotes itself to the facts of the Bible" covers a well defined field of valuable religious information. Its copious illustrations, its excellent system of pronunciation of proper names, and the conciseness of its descriptive articles make a ready appeal to the reader. Both compact and comprehensive, treating over five thousand subjects in a little over eight hundred pages, containing over five hundred pictures that actually illustrate the text, and serviceably bound in blue library buckram with title and front cover bas-relief in gold,—all in all, it is one of the most commendable volumes that has come to hand.

The appendix is especially valuable, containing, besides a set of excellent maps, chronological tables, historical charts, statistics of the Bible, tables of weights and measures, and articles on biblical natural history. It is a veritable *multum in parvo* and the most striking feature of the book is its low price. It will prove a welcome handbook to thousands of Sunday school teachers and busy laymen.

**Books Received**

Notable Women of Modern China. By Margaret Burton. (Fleming H. Revell Co. \$1.25 net, illustrated.)

The Story of the Cambridge Baptists. By Bernard Nutter, M.A. (W. Heffer & Sons, Ltd., Cambridge, England. 2s.6 net.)

Dorothy Page. By Eldridge B. Hatcher. (Baptist World Publishing Co. 60 cts. net.)

American Social and Religious Conditions. By Charles Helzle. (Revell Co. \$1 net.) A Home Mission book of great interest.

Arthur T. Pierson. By his son, Delavan Leonard Pierson (Revell Co. \$1.50 net.)

+

Missions in the Magazines

What promises to be an interesting series on the labor question, called "The Battle Line of Labor," is begun in the December *World's Work*. This first article seeks to show that the armies of the trusts and of the wage earners are really much alike, and that trades unions are nothing more or less than a labor monopoly, trusts as much as the Standard Oil and Sugar Trust. The various trades and industries with their labor organizations are mentioned, showing that some of the unions are quite as model in organization as the trusts. The fact is brought out that the benefit features of American unions are not so well developed as those in British unions, the reason being that American unions are principally fighting bodies, hence organized for war, not for insurance. Their trade journals contain for the most part belligerent discussions, with only an occasional article which aims to help the worker in his trade. There is a spirit of distrust on both sides, due somewhat to the fact that personal connection between employer and laborer is lacking now. Both sides are exploiters, though their interests are not identical and never will be under a wage system. Bluntly, the "labor problem" is a human nature question, and we shall not get far along in the matter until the public forces the human side to the foreground. The succeeding articles in this series are to tell how the public can do this.

A recent *Independent* contains an article on the question of dropping the Philippine Islands, which it assumes will be brought up soon, as the Democratic party is pledged to give the Islands complete independence. To show some of the results of American occupation conditions existing ten years ago are contrasted with

those of to-day. The great advance and progress are due almost entirely to the efforts of American sanitarians, who were so ridiculed by medical men of the East who believed that the wisest policy was to let the masses of Orientals live as they would. The Filipinos never would have done this work, for they were opposed to it when it was introduced, and have no trained men even now who could carry it on.

The October *National Geographic Magazine* exploits China most interestingly and contains an exceptionally readable article on "The Most Extraordinary City in the World," written by Shaouching H. Chuan, M.D., now a student at Harvard, who, while in the employ of the Chinese government was stationed for some time in Thibet doing medical work. Since he was not looked upon with much distrust he was able to obtain many fine photographs, which are reproduced as illustrations for the article. This is well worth reading, if one wishes to have a good idea of that mysterious city of Lhasa, which contains some of the finest specimens of architecture in Central Asia.

The Christmas spirit appears in many of the magazines. The *Canadian Magazine* offers a story entitled "Adelina, Imitator," especially interesting to the social worker. This gives a glimpse, unhappily all too true, of the life of some of the children of the slums at Christmas time and their attitude toward the well-meaning but untrained visitor.

Another story of the Christmas season along an entirely different line appears in *Scribner's*. This is "The Stable of the Inn," by Thomas Nelson Page, and gives in modern phraseology an account of the journey of Joseph and Mary to Bethlehem. This contains also an especially well-worded and skillful description of the shepherds as they beheld the Star.

Jacob Riis has an article on "The New York Newsboy" in the December *Century*, which pictures vividly the life of the newsboy as Mr. Riis, when a police reporter, knew him intimately. Interest is added to this by the sketches done by J. R. Shaver, which furnish the illustrations and are most vigorous and full of spirit.

Baptist Missionary Organizations

Northern Baptist Convention

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Financial Statements of the Societies for Eight Months Ending November 30, 1912

		Comparison of Receipts with those of Last Year		
		Balance Required by Mar. 31, 1913	1912-1913 Increase	Decrease
Source of Income				
Churches, Young People's Societies and Sunday Schools	Budget for 1912-13	\$119,678.03	\$111,358.11	\$119,678.03
FOREIGN Individuals		33,169.89	41,668.39	39,169.89
MISSION Legacies		30,000.00	24,030.11	30,506.87
SOCIETY Income of Funds, Annuity		81,543.90	51,042.13	70,778.88
Bonds, Specific Gifts, etc.		100,517.00	43,732.19	46,187.31
Totals		\$975,933.22	\$246,139.60	\$226,292.31
Churches, Young People's Societies and Sunday Schools		\$ 75,829.68	\$ 75,521.49	\$ 4,308.19
HOME Individuals		6,197.43	12,802.57	6,197.43
MISSION Legacies		50,276.66	19,723.34	50,216.66
SOCIETY Income of Funds, Annuity		115,985.00	45,627.12	67,668.63
Bonds, Specific Gifts, etc.				
Totals		\$665,977.00*	\$17,320.89	\$488,046.11
Churches, Young People's Societies and Sunday Schools		\$ 51,306.39	\$ 48,642.42	\$ 51,306.39
HOME Individuals		11,249.62	6,362.54	11,209.62
MISSION Legacies		13,896.41	6,640.90	13,826.41
SOCIETY Income of Funds, Annuity		20,603.03	22,954.31	18,777.61
Bonds, Specific Gifts, etc.				
Totals		\$ 96,945.45	\$101,147.16	\$ 80,423.47
Churches, Young People's Societies and Sunday Schools		\$ 49,083.99	\$ 47,916.98	\$ 49,083.99
HOME Individuals		21,134.00	3,333.41	2,837.28
MISSION Legacies		10,000.00	7,559.48	2,400.52
SOCIETY Income of Funds, Annuity		17,500.00	13,016.02	4,383.98
Bonds, Specific Gifts, etc.				
Totals		\$ 198,092.61	\$ 73,034.00	\$ 139,971.10
Churches, Young People's Societies and Sunday Schools		\$ 83,000.00*	\$ 28,075.05	\$ 54,924.95
HOME Individuals		47,868.19	14,121.52	33,766.67
MISSION Legacies		3,500.00	1,979.03	1,620.97
SOCIETY Income of Funds, Annuity				
OF THE WEST Bonds, Specific Gifts, etc.		1,174.00	807.28	366.72
Totals		\$135,542.19	\$ 4,982.88	\$ 90,559.31

¹ Of this amount \$88,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

² To this sum should be added the debt of the Society, April 1, 1912, of \$78,659.45, making the total sum required \$1,064,592.65.

³ Of this amount, \$88,419.67 is for specials to be spent for the purposes indicated only if raised as specials.

⁴ To this sum should be added the debt of the Society, April 1, 1912 of \$72,478.77, which amount is not included in the budget.

⁵ Of this amount \$3,000.00 has not been apportioned to the churches but needs to be raised over and above the apportionment if the budget is to be met.

Indigestion

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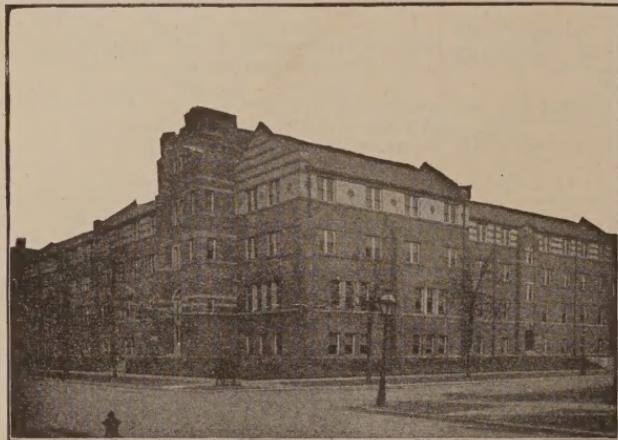
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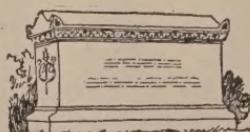
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